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THE WAR.

IN the midst of contradictory rumours the balance of probable success still inclines to the side of the Turks. The Servians, though they may have had the better in some isolated combats, have received serious checks; and above all they have made no real progress. It seems doubtful whether the reserves have been summoned; but when the second line comes into the field, the Servians have no further resources. The great and increasing preponderance of the Turks in numbers can scarcely fail to decide the victory sooner or later, if the war is allowed to run its course. The accession of Roumania to the side of the insurrection might for a time restore equality; but it is highly improbable that the unfriendly demands which have been lately forwarded from Bucharest to Constantinople should be followed by a declaration of war. Neither Servia nor Montenegro had any plausible pretext for making war on the Porte, except the sympathy which was felt in both Principalities for the insurgents in Herzegovina and Bosnia. The inhabitants of Roumania are alien from the Servians in blood and language; and the only outlying portions of their race are included in the dominions, not of Austria, but of Turkey. The popular belief that Prince BISMARCK is urging the Roumanian Government to interfere in the contest represents the well-founded assumption that a warlike policy could only be adopted in compliance with an external impulse. It would seem that even Servia and Montenegro are not at present united by any alliance. The Russian Government has formally acknowledged the belligerent position of Montenegro as of an independent State. No similar recognition has hitherto been accorded to Servia, probably because Prince MILAN is a vassal of the Porte, and therefore technically a rebel. The only Montenegrin journal ostentatiously repudiates any responsibility for the proceedings of Servia, notwithstanding the bond of a common enmity. Up to the present time there has been no appearance of concert between the operations of the two armies, although either must unavoidably tend to effect a diversion in favour of the other. The Montenegrin troops appear to meet with little resistance in Herzegovina, where the Turkish troops retire into the fortified towns at their approach. The Austrians have, probably for ulterior purposes of their own, rendered the insurgents a service of paramount importance by closing the port of Klek to Turkish reinforcements and supplies. It seems possible that Montenegro may drive the enemy out of Herzegovina and some parts of Bosnia; and that Prince NICHOLAS may then offer to make peace on condition of retaining his conquest. The Servians will find a harder task in the liberation of the Christians of Bulgaria.

A short time may perhaps supply materials for a definite judgment on the probable fortune of the war; but the political complications which gave rise to the contest will scarcely be diminished by its result. Neither friendly counsels nor hostile menaces have induced the Turks to abate the grievances which weigh on the Christian population. There can be little doubt that the Ministers at Constantinople deprecate the crimes which they are unable to prevent; but the Government of the SULTAN is responsible for the acts of the troops which it employs. It appears to be certain that the shocking accounts of the suppression of the outbreak which occurred some weeks ago in Bulgaria are in some

degree true, though they have been greatly exaggerated. It seems that bands of adventurers from beyond the Servian frontier, reinforced probably by Bulgarian insurgents, attacked and destroyed some Circassian villages, and perpetrated many acts of plunder and cruelty. The Circassians in their turn, aided by irregular Turkish troops, inflicted on the Christian population, which may have had nothing to do with the original violence, unpardonable outrages. It is scarcely denied that captives have been openly sold as slaves, though it is difficult to believe that a regular market has been established. In their own country the Circassians were esteemed a chivalrous though imperfectly civilized race; but they share with other wild and warlike tribes an insatiable appetite for revenge, and the local authorities either neglected or failed to impose any control on their passions. Their irregular auxiliaries were probably not behind the Circassians in cruelty or cupidity; but it may be hoped that the regular Turkish army has not shared in their guilt. No remonstrance will produce practical effect at Constantinople, until the Government and the nation are convinced that the English alliance is no longer certain and infeasible, and that it has no relation to any contest between the SULTAN and his subjects. Perhaps it might not be injudicious to recall from Besika Bay the powerful fleet which, according to Lord DERBY, was sent there for no intelligible reason.

It is discouraging to remember that, except in the impossible contingency of the expulsion of the Mahometans from Bulgaria and Bosnia, the negotiations and projects which have thus far proved abortive must begin again from the beginning in more untoward circumstances than before. An implacable feud will divide the Christians in Bulgaria from the Mahometans; and, if the Porte once more goes through the form of decreeing equal rights to all classes of the population, the law will be even more inoperative than in former times. If the successes of the insurgents should justify demands for conceding municipal independence to some of the provinces, the task of diplomatists will be simpler; yet the Turkish Government may contend with reason that every partially independent vassal becomes a formidable enemy who is ready on every occasion to make war without a pretext of provocation. The suggestion that inextricable difficulties must be removed by the expulsion of the Turks from Europe is more hopeless and impracticable than the improvement of existing conditions. No responsible politician would propose an enterprise involving an unjust and internecine war, in which success would be neither certain nor easy. Christians and Mahometans must continue to dwell side by side; and it would be well if both could be protected and restrained by a vigorous and beneficent despotism. The project of a common Constitution is a dream, and a Constitution to be exclusively administered by Mahometans would be far more oppressive than the absolute government of the SULTAN. The statement that the Turkish army includes loyal Christian regiments requires confirmation even more urgently than the least credible rumours of the war. If the Porte could secure the military services of its Christian subjects its worst embarrassments would be relieved. That the experiment should be tried at the most dangerous moment is surprising, if not paradoxical.

In addition to innumerable causes of anxiety, the Turkish Ministers have reason to fear that the new SULTAN is incapable of discharging his arduous duties. Either from

bad health, or under the influence of depression, MURAD V. has remained in strict retirement since his unexpected accession to the throne. He has not yet made the ceremonial visit to the mosque, which has always been regarded by his predecessors as equivalent to a coronation. He is believed to exercise no control over the administration, or over the armament and despatch of troops; and it is suspected that his nervous system is shattered by the tragical events which followed the deposition of his predecessor. The Turks may perhaps, like some other nations, possess the faculty of obeying an imaginary ruler when they have neither aid nor guidance to expect from the actual sovereign; but a vigorous and popular Sultan might do much to stimulate and direct the enthusiasm of his subjects. Fortunately for themselves in one sense, the Turks are for the present unanimous; but if they are victorious in the field, their confidence will need restraint; and it is doubtful whether the Ministers possess sufficient authority to control popular passions. A second change in the person of the Sultan would tend to weaken and discredit the dynasty; nor could the authors of the dethronement of ABDUL AZIZ venture to entrust supreme power to his son. The only consolation of the Turkish Ministers must be the reflection that diplomatic intrigues are for the moment suspended, and that the clamour of defrauded creditors has abated since it has become obviously impossible to pay interest on the debt. It is now said, on doubtful authority, that the treasure amassed by the late SULTAN amounted to some millions; and that the Ministers prudently reserved the accumulation for the pressing wants which were anticipated before the commencement of the war. In money, as in men, the Turks have the advantage over their enemies.

LORD DERBY'S EXPLANATIONS.

THE substance of Lord DERBY'S answer to the Peace deputation is on the whole satisfactory. The occasion of the statement is open to criticism. Although Lord DERBY complimented the members of the deputation on their personal weight and their representative character, only one among them had any claim to political importance. It would appear that Lord DERBY was anxious to announce his entire accordance of opinion with Mr. BRIGHT; and that he preferred a thoroughly sympathetic audience to an assembly which might perhaps not be unanimous. Those who have not shared the professed impatience of Parliament for Ministerial information on the affairs of the East may have given the Government credit for having good reason for prolonged silence. It now appears that Lord DERBY had no secrets to keep or to reveal; and, unless some difference of opinion with his colleagues is hereafter disclosed, there seems to have been no reason why the curiosity which may possibly have been felt in either House should not long since have been gratified, or rather disappointed. It was unnecessary to wait for the publication of a voluminous correspondence, which is probably by this time obsolete. The Peace deputation could not have been reasonably offended if Lord DERBY had addressed his reassuring statement to the House of Lords. Either course would have satisfied the country and the world in general that England has not the smallest intention of interfering by force in Turkish affairs. It is true that there was beforehand little doubt as to the policy of the Government; but one measure required an explanation, which is lamely provided by Lord DERBY. The despatch of a powerful fleet to Besika Bay at the very time when English and Russian policy came directly into collision was approved by the bulk of the nation as an indication of a resolute and vigorous policy, while sceptical minds suspected that it was only an empty menace. According to Lord DERBY, the concentration of naval force was utterly purposeless. The fleet was, it seems, not designed to furnish a display of power, and still less to cause even remote alarm. The SULTAN, according to Lord DERBY, was known to be half mad, and disturbances such as those which afterwards occurred at Salonica might be reasonably apprehended. It was proper that precautions should be taken to secure the persons and property of English residents in Turkey; but half-a-dozen gunboats would have served the purpose as well as an ironclad armada. There could be no question of bombarding Constantinople, even if it had for the time fallen under the control of a fanatical mob. If Lord

DERBY'S explanation is complete, the despatch of the fleet to Besika Bay must have been meant, though perhaps not by Lord DERBY, to be misunderstood. English and foreign enemies of Turkey still allege, not without reason, that the neighbourhood of the fleet inspires the Turks with confidence in the good will and eventual support of England.

Lord DERBY'S speech was interesting, not as elucidating a transparent policy, but because it expressed a deliberate judgment, founded on the fullest information, that there is no perceptible danger of a European war. There is only one quarter in which the existence of war-like designs could be apprehended; and Lord DERBY is satisfied that Russia is neither willing nor able to undertake a great struggle. It is true that a strong party, almost exclusively controlling the Russian press, urges the adoption of an aggressive policy; but, as Lord DERBY characteristically observes, a strong party is not necessarily the strongest. There is a certain confusion of terms in applying the designation which belongs to a party in a free country to the knots of politicians who agitate in Russia for the extension of Slavonic power. A few journalists, a large number of officers and civil servants, and perhaps some Church dignitaries, find it easy to speak in the name of a nation which for the most part regards themselves and their theories with indifference. The trading class in Russia takes no interest in politics; the peasantry, though they are capable of becoming good soldiers, are among the most peaceable of mankind, and they never read the newspapers. The EMPEROR, who is much stronger than any party, is thought to be seriously desirous of peace; and Lord DERBY is more ready to adopt the general opinion because he is satisfied that Russia cannot at present afford a war. He mentions both the internal difficulties of administration, and the heavy cost of the incessant campaigns in Central Asia. A year or two ago Russia might have raised almost any amount of money in the London market; but foreign loans have for good reasons gone out of fashion, and since the beginning of the disturbances in the East a proposal for a Russian loan would be received with distrust.

Another reason for abstaining from war is that there is no enemy within reach. No Russian Government is likely at any future time to commence in earnest the conquest of Turkey unless it is prepared to encounter the hostility of Austria. The advocates of war in the Russian press openly boast that Russian soldiers have once marched into Hungary, and that, if necessary, the enterprise will be repeated. On the other hand, the Emperors of RUSSIA and AUSTRIA have recently renewed and confirmed their friendly engagements; and both Governments, in reporting the results of the interview of Reichstadt, agree in the statement that they are equally anxious to maintain the local character of the actual war, and to perpetuate their existing neutrality. No other Power has at any time been suspected of wishing to disturb the peace. The French Chamber seems to have been perfectly satisfied with a recent explanation by the Duke DECAZES of a policy of inaction which was, in the merely conventional language of the Minister, combined with anxious vigilance. Italy is almost more unlikely than France to interrupt the slow and difficult process of financial recovery. In both countries popular feeling is on the side of the Christian inhabitants of Turkey; and perhaps Italian patriots may recognize in the efforts of Serbia a remote analogy with the struggle which Piedmont, within the memory of the present generation, began and brought to a triumphant close. It is not necessary for purposes of comparison or sympathy to dwell on the difference between the union of a homogeneous population and the inveterate struggle between two hostile races. There were no Mahometans in Italy to be exterminated or exiled. The German Empire, which could afford war better than any other Power, takes little interest in the Eastern question, except as it may affect the general relations of Europe. The personal alliance of the EMPERORS, which has produced greater results than might have been expected, was projected and completed at Berlin. Every Power is bent on earning the gratitude and confidence of the rest by declining to make sacrifices or to compromise its own interests.

Lord DERBY'S reference to the financial impediments which may probably disincline Russia to costly enterprise is well calculated to quiet uneasiness in England, although it may perhaps be wanting in diplomatic adroitness. There are things which every one except a Foreign Minister is at liberty to say. It would not be prudent to inform a litigious claimant that he

could not afford to go to law. The quality which is generally and justly attributed to Lord DERBY would be still more valuable if it combined the ancient with the modern sense of the phrase. Common sense requires to be enlightened by that *communis sensus*, or general and instinctive sympathy which is the foundation of tact. Lord DERBY is quite right in calculating the financial resources of Russia, but not in publishing his conclusions. The turbulent and irritable journalists of Moscow and St. Petersburg will not fail to answer Lord DERBY's challenge by sneers at the intriguing nation which, having no army, relies exclusively on the power of money. For the moment Lord DERBY was more careful to satisfy Mr. BRIGHT and his friends than to encourage and facilitate the pacific efforts of the Emperor ALEXANDER. In some cases the expression of an opinion is more convincing than the clearest exposition of the reasons on which it is founded. The Government must necessarily be able to form a sounder judgment on the chances of peace and war than any private politician. When the FOREIGN MINISTER declares that there is not the most remote chance of war, a belief in peace, though it may nevertheless prove to be erroneous, is founded on the best possible evidence. Lord DERBY's incidental apologies for the conduct of the Government were superfluous; and it was odd that his justification of the rejection of the Berlin Memorandum should be addressed to a few members of Parliament, associated with provincial Liberals and Dissenting ministers, rather than to the proper tribunal of Parliament. When the whole matter is fully discussed, it will probably appear that the Government has acted consistently in the interests of peace, and that its resistance to adverse pressure, as well as its conciliatory intentions, has effectually promoted the common object. If the hasty assumptions of patriotic vanity have been sometimes encouraged to be afterwards disappointed, such transactions as the despatch of the fleet to Besika Bay probably admit of an explanation which cannot be publicly rendered. Lord DERBY, though he exercises great power, is not absolutely supreme in his own department; and the exaggeration of caution and common sense tends to stimulate the antagonism of imagination and eccentricity.

PARLIAMENTARY BUSINESS.

THE frontier line between a happy audacity and the boldness which goes by less complimentary names has never been precisely laid down; but it may be doubted whether Mr. DISRAELI did not unconsciously overstep it on Thursday when he appealed to his own experience in support of the position that the circumstance that the Session is near its end sometimes leads to a happy compromise which really facilitates progress. The Government has not always found the last sands of the Parliamentary glass so beneficent as Mr. DISRAELI seems to think them. The anniversary of the withdrawal of the first Merchant Shipping Bill of 1875 will soon come round, with all the memories of discredit and surrender with which that Act is associated. There is nothing to be withdrawn this Session which promises to create the excitement which startled Parliament and the country from their propriety in August last. There will be no scene in the House of Commons, and no hurried legislation on subjects which need the most detailed and careful consideration. But whenever measures have to be withdrawn, memory will still carry us back to that greatest instance of Parliamentary mismanagement; and the consciousness of this might alone have kept Mr. DISRAELI from assuming the jaunty air with which he thought fit to speak on Thursday. More than once during this Session the PRIME MINISTER has not taken the trouble to be original. Instead of playing his own character in his own fashion, he has preferred to give the House a bad imitation of Lord PALMERSTON. Nothing has done more perhaps to build up Mr. DISRAELI's Parliamentary reputation than the respect which until lately he has uniformly shown for the House of Commons. His sense of responsibility towards the representatives of the nation has often seemed to be absolutely burdensome. To keep the House constantly informed of all that it was in his power to communicate, and to consult its convenience and even its fancies, with an almost exaggerated care, are the dispositions which Mr. DISRAELI has been most careful to cultivate and cherish. This Session his whole tone and manner seem to have changed. He has spoken sometimes as though the House bored him beyond en-

durance, sometimes as though it amused him beyond his power of self-restraint. The House of Commons is never long patient of either temper, and strong as Mr. DISRAELI's position is, he has certainly not improved it by his Parliamentary demeanour during the Session.

Natural as it is that Government should cling to measures which they have once had hopes of passing, it is still a little surprising that experience should not have taught them that, when Bills have to be withdrawn, the process cannot be made too short or too decisive. The longer the time over which it is spread, the more irritation it is sure to create in the end. It is perfectly certain that the Government will not be able to carry all the measures as to which Mr. DISRAELI has reserved his decision; and those interested in the Bills which are now hanging in the air will have the double annoyance of a painful uncertainty for some days longer, to be followed in all likelihood by an equally painful certainty a week or two hence. Parliamentary time is not so elastic that much real doubt can exist in the PRIME MINISTER'S mind as to the subjects to which what remains of it will have to be devoted.

As it is, Mr. DISRAELI announces that five Bills will be withdrawn—the Valuation Bill, the Highways Bill, the Scotch Poor Law Bill, the Scotch Agricultural Holdings Bill, and the Patent Bill—and then pulls himself up with the observation that he “will not proceed further in that vein at present.” His plea for not proceeding further is, that he “will not despair of making considerable progress in public business in the reasonable time which may yet attend us.” But on July 20, in an unusually hot summer, the reasonable time that yet attends the Government is very short. At least one day must be given up to Turkish affairs, one to Extradition, one to the Education Estimates, and one to the Suez Canal purchase. There is a working week pretty well disposed of, even if the debates on Turkish affairs and the Suez Canal purchase are got through without an adjournment. The Education Bill is now as good as done with in the Commons; but it is a measure about which the Lords, especially the spiritual Lords, are almost bound to say a good deal, and it may come back to the Commons altered in several important particulars. The first business after the Education Bill, says Mr. DISRAELI, will be the Prisons Bill, the Universities Bill, and the Appellate Jurisdiction Bill. But these three measures do not make up a trio in which all the instruments can be heard at the same moment. Each Bill stands for a certain number of necessary stages, the most formal of which take time, and upon some of which a good deal of discussion may arise. The Chancery lawyers will have something to say, for example, on the Appellate Jurisdiction Bill, and the Government ought certainly to be prepared with some good reason for not increasing a judicial staff which recent improvements in the method of taking evidence in equity may have rendered altogether inadequate to the work which it has to get through. The opinion of the county magistrates on the Prisons Bill is unexpectedly favourable; but the borough magistrates are more inclined to be hostile, and they have mouthpieces enough in the House to impede seriously the progress of any measure which they dislike. When this “first” business has been done, there will remain the Cruelty to Animals Bill, the Lords' Amendments to the Merchant Shipping Bill, the Pollution of Rivers Bill, and a host of minor measures which the Government thought important enough to introduce, though not important enough to pass. The Cruelty to Animals Bill “is not one of the Bills which the Government intend to relinquish.” Whether this means that it is one of those which the Government intend to press is probably still undecided; but if Mr. DISRAELI is well advised, he will be at some pains to carry it through. A Government may refuse to bring in a Bill in deference to popular sentiment; but, having once gone so far as to bring it in, it is exceedingly unwise not to proceed with it. The introduction of the Cruelty to Animals Bill has made them many enemies, but its withdrawal on the ground of want of time would make them many more, without conciliating a single one of those who have been made already. To let this Bill drop—unless they have distinctly changed their minds on the subject, and no longer think the Bill a good one—would be to provoke, on a small scale, the same kind of hostility that they provoked by withdrawing the Merchant Shipping Bill last Session.

The future of Parliamentary business is not encouraging. The block in Sessions which have not been marked by any very pretentious legislation is just as great as it was in the

most heroic days of Mr. GLADSTONE'S Administration. Whether the Government introduce many measures or few, important measures or unimportant, measures that are hotly opposed, or measures that meet with approbation on all sides, the result seems to be always the same. The full extent of the evil has not been gauged when the number of Bills withdrawn has been reckoned up. Governments learn a certain kind of wisdom by experience, and one of the lessons which they seem to have most thoroughly mastered is, that there is a particular class of Bills which it is useless even to introduce. Law reform has pretty well dropped out of the notice paper; and considering that the list of Bills withdrawn at the end of one Session is usually long enough to make up the business of the next, the chances of its reappearance there grow fewer every year. We appear to be coming to a time when, all gross abuses having been cleared away, further improvement becomes impossible, because the absence of abuses means the absence of public interest in the subject. From this point of view it is perhaps better that the Government should be annually driven to withdraw so many even of the Bills which they think it incumbent on them to bring forward. If they succeeded in carrying all that they proposed, they might grow too contented with their actual work to care about the heavier work which they have ceased to touch even with their little fingers. As it is, the obstacles to legislation, even of the most necessary kind, are so abundant and so serious that it is impossible for any Ministry to overlook them. The Parliamentary machine is breaking down under the strain that is put upon it. The best way perhaps of accelerating the progress of public business would be to devote an entire Session to considering how the progress of public business can be accelerated.

EGYPT.

AT the request of a very large majority of the English bondholders, Mr. GOSCHEN has consented to act as their representative in the discussion of such arrangements as the Egyptian Government may be able or willing to make for their benefit. It is impossible that the interests of the bondholders could be confided to better hands. To high financial ability and a special connexion with Egypt through the business operations of the firm to which he formerly belonged, Mr. GOSCHEN adds a position sufficiently serene and independent to enable him to accept his new duties on his own terms. He has obtained the advantage, inestimable to a negotiator, of standing alone, free to act as he may think proper, and unfettered by the distracting counsels of less efficient colleagues. He does not ask for any contributions to such expenses as he may incur, and he thus escapes all petty wrangling over small sums with people made jealous and bitter by the losses they have incurred. He has guarded himself against its being supposed that he would abandon his other occupations and go to Egypt to squabble with Frenchmen and dance attendance on the KHEDEVE; and, lastly, he has discountenanced false hopes and fancies, and given the bondholders to understand that they must make some sacrifice, and that all he can do is to make this sacrifice as slight as possible. The French scheme for the consolidation of the debt has entirely broken down. It has been announced that the coupons will be paid on the old bonds sent in for conversion. But the bondholders decline to convert, and will not abandon their main position for the sake of a few pounds of current interest. The new loan will be excluded from the London Stock Exchange, and cannot have any marketable value. If the KHEDEVE pleases, he can pay the coupons of the financial group which invented the new loan. In other words, he can favour the more noisy and pressing of his creditors at the expense of the rest; but he could equally do this without any scheme of conversion. As a means of restoring his credit the failure of the scheme is complete, and either he must drift into hopeless irretrievable insolvency, or he must acquiesce in some scheme less unjust to the original bondholders. The question which Mr. GOSCHEN will have to decide, if he finds the Egyptian Government willing to retrace its steps, is what scheme is possible that shall be not wholly unjust to his clients and yet within the compass of Egypt to carry out. Before it is settled by whom and in what proportions the surplus revenues of Egypt beyond the necessary cost of administration are to be received, it must be known what those surplus revenues are. This is the real stumbling-block of Egyptian

finance. Are there any surplus revenues, and, if so, what is their amount? Mr. CAVE, taking the figures given him, thought the KHEDEVE had a surplus of five millions a year for his creditors. But Mr. CAVE had no means of checking the statements made to him. Still less could he enter into the vital question whether a large portion of the Egyptian income was not wrung from the cultivators by taxation too oppressive to be permanently borne. Then Mr. CAVE took the expenses of administration at a fixed figure; but even the experience of a few months has shown how dangerous it is to assume that there is any fixed limit of Egyptian outgoings. The Abyssinian war turns out to have been a much more costly affair than was supposed, and the KHEDEVE has been summoned, and has answered to the summons, to lend his suzerain, the SULTAN, extraordinary military aid. With irregular and heavy expenditure, and precarious and exaggerated receipts, the surplus revenue to which the bondholders have to look fades fast away.

Nevertheless it may be assumed that Egypt can really pay something to the bondholders, and that the KHEDEVE is really desirous that something should be paid to them. When the various issues of the public debt were made, special securities of different kinds were assigned for their benefit. They had salt dues, customs dues, railways, and so forth made over to them, and it was supposed that, if their interest was not duly paid, they would enter into possession of the several sources of revenue made over to them, and so get their interest for themselves. To such an extent had this attribution of special securities been carried that more than the whole surplus revenue of Egypt was pledged in detail to the holders of the funded loans. If they now got the strict letter of their rights, the KHEDEVE could not carry on his administration, and the holders of the floating debt would get nothing. It may even be said that the holders of the floating debt ought to get nothing; for they lent money to a man whose property was mortgaged to its utmost value, and they took the risk of there being something beyond what was required for the mortgages. But the KHEDEVE is not an ordinary mortgager. He is a sovereign prince who can repudiate all his engagements if he pleases. He does not wish to repudiate his engagements entirely. He just wishes to live after his own fashion; and he may be credited with a desire to put limits on extravagance which is praiseworthy in an Oriental. His surplus revenue he will give over to his creditors, and he will exert himself in an Oriental fashion to see that the taxpayers make this surplus revenue as large as possible. His object in making this concession is that he may escape the reproach of cheating his creditors altogether; and in thinking of his creditors he thinks of the holders of the funded and those of the floating debt equally. He also very naturally thinks of himself. If his creditors want money, so does he, and he wants it very badly. He has been living for months from hand to mouth, and he has hardly a sixpence he can call his own. The old ruinous system of selling growing crops is being pursued at the present moment, and his life will soon be hardly worth having if he is not to come into a little ready money. What he wants is a scheme which will give him something to go on with, and which will, if not satisfy, yet pacify, the holders of the two classes of debts. To give everything to the holders of the funded debt would only be to give them their due; but it would not fall in with his views and wishes as a sovereign; and there is no means of making a sovereign do what he does not like, except by a resort to force, which is altogether beyond the power of the bondholders. How vain must be their efforts to benefit by these special securities may be learnt from a case which has just occupied the attention of the new Law Courts which the KHEDEVE has lately established to show how ready he is to tread in the paths of European civilization. A foreigner was the holder of a bill drawn by the manager of the Daira and accepted by a Government financial authority; and, when it was announced that the Government could not meet its acceptance, the holder brought an action against the Daira. His claim was rejected by the Tribunal of First Instance, but allowed by the Court of Appeal, which rested its decisions on the express words of the new Code, under which the Courts for the protection of foreigners are established, by arrangement between the KHEDEVE and the different foreign Governments, in lieu of the old Consular jurisdiction. The KHEDEVE, however, interfered as a sovereign, and would not permit the judgment of the Court to be executed; and on this the President of the Appeal Court declared that he would not

hear any other cases; so that the whole scheme of the new Courts is for the time in abeyance. Both parties may have been right. The Court may have properly said that it could not look beyond the terms of the Code; the KHEDEVE may have properly said that he could not be expected to let the whole financial and political situation of his country be determined by an action on a bill of exchange. The immediate difficulty may be surmounted by the contracting Powers consenting to some new arrangement; but it is important for the bondholders to notice that the present end of the controversy is not that the holder of the bill gets anything, but that the new Courts of Justice are shut up.

If the basis of every new scheme must be that the holders of the floating debt are not left out in the cold, and that the KHEDEVE shall come into a little ready money, the bondholders will necessarily, as Mr. GOSCHEN points out, have to make a sacrifice. They cannot look on themselves as the exclusive holders of a first charge. They must let in outsiders to share the benefits of their position. If the French scheme had been otherwise unobjectionable, it is difficult to see how a better arrangement for the payment of the interest could have been made than that by which special Commissioners were to see that certain specified revenues were either applied to the purposes of the debt, or were to be distinctly informed that definite necessities of the Government made this at any time impossible. The KHEDEVE remained sovereign, and could intervene in an extraordinary way. But in ordinary times the assigned revenues would have gone through the hands of the Commissioners, and have been applied for the benefit of the creditors. The real faults of the French scheme were two. In the first place, the total amount of the consolidated debt was swollen for the benefit of the holders of the floating debt. Instead of being looked on in their proper light, as persons admitted for reasons of State to the enjoyment of revenues assigned to other people, and therefore liable to have their claims cut down to the lowest practicable limit, they were treated as persons who had a right to a special bonus for kindly consenting to get what did not belong to them. It was their representatives who invented the scheme, and accordingly the positions of the holders of the two classes of debt were calmly inverted; and this is the main injustice of which the English bondholders had to complain, and against a repetition of which they may now hope Mr. GOSCHEN will guard them. In the next place, the rate of interest to be paid was fixed far too high. No one can believe that Egypt can pay seven per cent. on a capital of ninety millions. A high figure was taken in order that the new bonds might be made saleable at a better price. It sounds a better bargain to get a seven per cent. bond at forty than to get a five per cent. bond at the same price. But the framers of the scheme made a mistake as it happened. There was so much distrust as to Egyptian finance that a seven per cent. debt of ninety millions seemed ridiculous, and the high rate of interest checked rather than furthered the success of the scheme. The great thing, therefore, to be done is to settle the amount of the debt, and here the bondholders will greatly benefit by Mr. GOSCHEN being engaged to see that the wrong people do not get a bonus. The next thing is to decide what interest on this amount Egypt can well pay, and not to ask more. This must be, to some extent, a matter of guesswork; but Mr. GOSCHEN is as likely as any one to make a right guess. Then comes the last and greatest difficulty. How much is the KHEDEVE to get, and how is he to get it? Mr. GOSCHEN expressly says that he will not mix himself up with the proposals of capitalists. But then it is precisely the proposals of capitalists that have a supreme interest for the KHEDEVE; and the people who might let him have a little money are not unnaturally disposed to arrange the whole scheme so as to suit them. To combat, under such circumstances, the influence of those who add to their other means of persuasiveness the offer of ready cash is by no means light work; and Mr. GOSCHEN very wisely cautions the bondholders against taking it for granted that he can do anything very satisfactory for them.

DUMMY DIRECTORS.

IN summing up the case of *TWYECROSS v. GRANT*, Lord COLERIDGE observed that the conduct of the Directors of the Lisbon Tramways Company needed explanation. They had put themselves in a false position by accepting their

qualification from the contractors. They had handed over to the contractors and Mr. GRANT the control of the prospectus for which they were properly responsible; and when Mr. GRANT suggested that their money should be returned to the subscribers, they insisted on continuing the enterprise, and at once commenced operations by handing over to the contractors a cheque for 75,000*l.* Lord COLERIDGE said that he could not conceive what explanation could be given, but that if any explanation could be given, it was urgently required. Among the Directors on whose conduct these forcible observations were made, was Lord HENRY LENNOX; and Mr. TREVELYAN gave a private notice both to Lord HENRY LENNOX and to Mr. DISRAELI that at a future day he should inquire how it was proposed to give Lord HENRY LENNOX the opportunity of making whatever explanation he might have to offer. On receiving Mr. TREVELYAN's communication Lord HENRY LENNOX took the right and proper course. He resigned his office of Commissioner of Public Works, he dissociated himself from the Ministry, and was thus free to make, as a private member, the statement he had to submit to the House. He explained that he joined the Board at the invitation of his friend the Duke of SALDANHA, both to gratify the Duke and also on the ground of personal knowledge of Portugal and Lisbon. He accepted a qualification because he had not at the time any notion that there was anything improper in accepting it, and he appealed to the House to confirm his statement that five years ago his ignorance of the impropriety of accepting a qualification was very generally shared. He did not know that the qualification came from the contractors, nor had he any personal acquaintance with the contractors, and he had never seen Mr. GRANT since Mr. GRANT had ceased to be a member of the House. The letters in which Mr. GRANT advised the abandonment of the enterprise were never in any way brought to his notice. He thought it was merely a question of choosing between two rival routes for the tramways; and not only did he think the route finally selected much better than that originally proposed, but an express confirmation of the change of route was obtained from the shareholders. As to pecuniary benefit, Lord HENRY LENNOX was able to say that he had not only not gained anything by his connexion with the Company, but he had purchased a large number of shares beyond those he held as a qualification, and had lost heavily by them. Although, therefore, he had judged it right to sever the ties that bound him to the Ministry, Lord HENRY LENNOX confidently appealed to his hearers to say that he had done nothing to forfeit what he valued far more than office—the esteem of the House; and the reception which was accorded to his statement amply showed that this confidence was not misplaced.

No one can doubt that Lord HENRY LENNOX has not done anything in the matter which can reflect in the slightest degree on his honour. He has been for thirty years a member of Parliament; he has a high social reputation; he has been a zealous, amiable, and efficient Minister in a department where the wishes and interests of people of all classes have to be consulted. He made his statement with frankness and a complete absence of bravado, and every one who heard it regretted that, in order to make it, he had been obliged to give up the pleasant and honourable occupation of office, and that a promising career had received a sudden check. But still it was necessary that he should resign office and pay a heavy penalty for what had been a serious blunder. His statement was entirely satisfactory so far as his personal honour was concerned; but he had got into a wrong position, with which he felt, with proper delicacy of sentiment, he ought not to associate, however remotely and indirectly, his colleagues. He had done what hundreds of honourable men have done, and had totally misconceived the duties of a Director. He had occupied a post of a public character, and not only had not discharged its duties, but had not realized that he had duties to discharge. Some directors have been really bought with a qualification and the prospect of fees, and have sat on a Board with the intention and for the very purpose of doing as the givers of these good things might bid them. Lord HENRY LENNOX was not one of these men. He belonged to the class of Directors who take everything for granted, trust to outsiders or officials, and hardly allow the business of their post a place in their thought. He never inquired how it happened that a qualification was found for him; he allowed the promoters of the Company to frame the pro-

spectus; he had got himself and his Company into the hands of contractors who, when warned by their colleague in the promotion that the enterprise ought to be abandoned, did not think proper to bring this warning to the notice of the Board. He was, in short, something very like a contractor's dummy Director, although he never realized to himself that this was his real position. It must not be for a moment supposed that there was anything extraordinary in this. He acted as a very large number of Directors are content to act. He took everything for granted just as it was brought before the Board. He went on in an easy way, thinking all was right, and having a general reliance on the friendship of the Duke of Saldanha and on his own recollections of Portugal. This was a course not at all inconsistent with a high personal character, but it was inconsistent with the high standard of diligence, good sense, and shrewdness which we like to see and try to obtain in a Minister of the Crown.

The mischief which Lord HENRY LENNOX unconsciously countenanced lies deep down in the character of joint stock associations, and especially in that kind of association to which the Limited Liability Act gave birth. The theory is that a number of persons join together to start and carry on an enterprise, and select some of their number to conduct the business with the aid of certain officials. But how are these managers of the business to be procured? One way to procure them would be to pay them highly, but shareholders as a rule are very reluctant to diminish their own profits by paying Directors highly. They want to get the management done at a very moderate cost; and men of business habits, and with large affairs of their own to attend to, will not give up their time and attention to a new business for a paltry annual sum. Such men would join the Board of an established Bank or Insurance Office, and look for their real remuneration in the influence they obtain and in the knowledge of current affairs they acquire. But they will not mix themselves up with a small new concern. Then, again, Limited Liability Companies were practically formed in a manner very different from that which the theory of their formation supposed. The subscribers could not come together to form the Company, for there were no subscribers until the Company was formed. The Company had to be invented, and the subscribers obtained by advertising the prospective advantages of the concern. To get as far as this it was necessary to have Directors; but wealthy, busy, practical men were not likely to offer themselves as Directors of a small hazardous undertaking which might never come into real operation. A particular kind of person thus came into request as a Director. That he should know anything of business generally or of the special business of the undertaking was quite unnecessary; but it was necessary, if possible, that he should have some sort of position good enough to make a cautious public believe that he would not defraud the shareholders. A member of Parliament, an admiral, a colonial notability, the Director of some other Company, would look well enough on the prospectus, and it is needless to say how acceptable would be the name of a Director who was the brother of an English Duke, the friend of a Portuguese Duke, and had general pleasant remembrances of foreign travel. To such persons the certainty of a little gentle employment, the prospect of fees, and the present of a qualification were generally considered, and frequently found, to be an adequate inducement. From the outset everything was cut and dry for them. The solicitors, the engineer, the secretary, were not of their providing, but had been, as it were, rained in upon them. The contracts on which the prosperity of the Company depended were all ready for their acceptance; the prospectus, as to the truthfulness of which they had no possible means of judging, was offered them as an interesting and novel communication. Their chief duty consisted in acting as a Committee for the acceptance of minutes in which were embodied the arrangements of their officials or of the promoters of the Company; and it was only when a dark day of reckoning ultimately came, and ruin had overtaken the business, that they woke from their pleasant dream to find that they had been in the eyes of the law the real managers of the undertaking, and had been expected for a few pounds, and by meeting for an hour once a week or a fortnight, to defend the interests of the shareholders against contractors, to estimate the value of legal documents, to control engineers, and to determine difficult and delicate questions the mere outlines of which it would cost an

experienced man of business hours, and perhaps days, of hard consecutive work to understand. A more utterly preposterous mode of conducting practical affairs than that of having ill-paid sham managers, selected simply because they were in a position of life which, as a rule, precluded them knowing anything of business, cannot be imagined, and it is not to be wondered at if the list of such associations is thickly streaked with the signs of ruin. The whole system was vicious, and the blame is not to be thrown exclusively on the Directors who got themselves into a wrong position. Lord HENRY LENNOX has shown himself so able an official that it is not to be assumed that he was not, even as a Director, superior to many of his class, and he probably took more trouble than many men in his place would have done; and although the history of the Lisbon Tramways Company is not a creditable one, it is only so far as the facts proved at the recent trial extend that it is to be classed in its scheme and in its management among the instances of a vicious system. But undoubtedly it was so far an instance of a vicious system, and Lord HENRY LENNOX had so far fallen into a wrong groove, that, although no one can cast the shadow of a shade on his reputation, he must be taken to have obeyed the dictates of a nice and delicate sense of honour when he resigned an office for which it will be difficult to find a successor of equal courtesy, attentiveness, and knowledge of the world.

THE DECLARATION OF PARIS.

THE two Houses of Parliament were of the same mind as to the urgency of the question which troubles the repose of Lord DENBIGH and Mr. BUTLER-JOHNSTONE. If the Declaration of Paris had been more interesting in itself, Lord DERBY's objection to the moment selected for proposing a change was obvious and conclusive. At a time when all Europe is straining its ingenuity to penetrate imaginary mysteries of English policy, a formal debate on the old and new laws of maritime warfare would have been thought even more significant than the assemblage in Besika Bay of the fleet which might, according to Lord DERBY's explanation, have been more conveniently stationed at Malta. Much may be said against Mr. BUTLER-JOHNSTONE's doctrine that the abandonment of the right of search is destructive of the maritime power of England; but all foreign countries are firmly convinced, in spite of history and judicial authority, that the capture of hostile goods in neutral bottoms was invented by English naval officers and jurists for the exclusive benefit of the greatest maritime Power. The reproduction of a disused weapon would have been universally regarded as a proof that war was imminent; and States which were not likely to be belligerent would have regarded with anxious jealousy a menace to the immunity of their commercial navies. Lord DENBIGH at once admitted the force of Lord DERBY's objection, and professed his willingness to allow the Government the choice of time and opportunity for revoking the concession of 1856; but an intimation that the Declaration of Paris would be at some future time withdrawn would have had nearly the same effect as an immediate repudiation of Lord CLARENDON's arrangement. The entire indifference of Parliament and the country will counteract any mischievous result which might otherwise have been produced by an unseasonable agitation.

It was unnecessary to inquire whether the Declaration was binding, while it was certainly not a part of the Treaty of Paris; and it was idle to argue that it had not been sanctioned by the Crown and approved by Parliament. Lord CLARENDON was not only Ambassador with plenipotentiary power, but he was also Secretary of State for Foreign Affairs. It must be assumed that, as he continued to retain office, his conduct was approved by the Crown; nor was it at any time the subject of a hostile motion in Parliament. If the Declaration had been published by the English Government alone, it would have been binding in honour, at least until it was formally revoked; but every State in Europe except Spain concurred in the promulgation of new rules of maritime warfare; and any one of the number would be entitled to take offence at the abandonment of joint resolutions which were originally proposed by England. The Government of the United States, which has always adopted the earlier English code of maritime warfare, might still, if it thought fit, in time of war pursue enemy's goods in neutral vessels, except in cases

where it has by treaty limited its rights. France and the Continental Powers in general had for a century before 1856 protested both by word and act against the system which was maintained single-handed by England. It was to this general opinion or prejudice that NAPOLEON successfully appealed when he affected to be the champion of the liberty of the seas. Bookish politicians, except in England and the United States, credulously accepted the convenient theory of the conqueror who, even if he was himself a robber, professed to be the implacable adversary of the English pirates. SCHILLER in his Ode on the beginning of the century deplores the universal struggle between the masters of the land and the engrossing possessors of the sea. If he had examined his own meaning, he would probably have found that the encroachments of England on "the realm of free-born AMPHITRITE" consisted in the habitual seizure of enemy's goods in neutral bottoms.

Although there is no advantage in advertising patriotic selfishness to a jealous world, the repeated assertion that the power of England has been crippled by the Declaration of Paris would produce an impression if it were well founded. The arguments which are urged against the modern change relate both to naval force and to the commercial marine. It is assumed that the belligerent who can equip the greatest number of cruisers, and who can generally maintain supremacy at sea, will be able to inflict greater injury on the enemy's commerce than he will suffer in turn. At the same time it is contended that the recognized immunity of neutral vessels from visitation will henceforth on the outbreak of war secure them a monopoly of the carrying trade. It is extremely unlikely that England or any other Power will again exercise the uncontrolled maritime predominance which was asserted by the English navy during the interval between 1805 and 1815; yet at that time, although the French fleets never attempted to keep the open sea, privateers and cruisers inflicted great damage on English trade; nor was it possible to retaliate, since there was scarcely any French trade to interfere with. There is no doubt that henceforth the merchant ships of a State at war will be placed at a great disadvantage. The great commercial marine of the United States has scarcely yet recovered the damage which was caused by half-a-dozen cruisers armed by an enemy who had no regular navy. Many vessels were transferred to the English flag, and marine enterprise was for a time entirely paralysed. A similar effect would probably be produced if England were at war with a Power which could send a respectable force to sea. On the other hand, if English navigation suffered, the immunity of neutral vessels would facilitate the prosecution of trade. The maintenance of the right of blockade would enable the belligerent who was strongest at sea to damage, if not to destroy, the trade of an adversary. The fall of the Confederacy was in great measure caused by its exclusion from intercourse with the rest of the world. In European wars the construction of railways has largely affected the whole question of maritime warfare.

In the short conversation in the House of Lords Lord GRANVILLE indicated the true justification of Lord CLARENDON'S resolutions of 1856. In the war which had just ended it had been thought necessary to consult the susceptibility of France by waiving or suspending the right of interference with neutral vessels. It was easy to foresee that on future occasions it would be necessary either to abandon the ancient mode of annoying adverse belligerents, or to incur the hostility of all States which were not already engaged in the quarrel. Claims of a similar, though, it is true, of a more extensive nature, had caused the American war in 1812, with the result of employing the best part of the veteran army in inglorious skirmishes at a distance, while raw recruits and militia fought at Waterloo. The Northern Coalitions against England of 1782 and of 1801 were formed for the purpose of opposing the English pretension of the right of visiting neutrals. Both leagues were heroically and successfully defied; but it would be unwise to provoke the formation of a third. In all the wars which furnished experience of the old maritime law France was a belligerent; and Spain was generally allied with France under the BOURBON family contract. It is possible, and not improbable, that in a future war France might be neutral; and it is certain that no French Government would submit to the visitation of its commercial marine. Lord ABERDEEN'S Government, which included Lord PALMERSTON, consulted both the interests and the

dignity of the country in abandoning in time of peace pretensions which it would be dangerous to assert, and mortifying to abandon at the moment when they might acquire practical importance. The rest of the Declaration of Paris signifies little, though it was believed at the time that the prohibition of letters of marque would be advantageous to the belligerent who possessed the larger commercial marine. The conclusion would have been sound if there had been any limit on the power of belligerent Governments to issue Commissions. The Confederate cruisers took the place of privateers, with the advantage of all the privileges which belong to regular men-of-war. In a few months the English Government could, in case of need, cover the Channel with armed steamers which might have been previously engaged in peaceful commerce. They would be commanded by naval officers carrying regular commissions, and they would perform much better service than old-fashioned privateers. The question which both Houses have evidently considered to be unseasonable is sufficiently important in itself to deserve consideration at a suitable time. Discussion would only confirm the general acquiescence which prevails on the subject.

FRENCH UNIVERSITY DEGREES.

THE political importance of the Bill to regulate the granting of degrees in France has already dwindled to nothing. The question is to be discussed and determined simply on its merits, and as soon as this had been settled there was no longer much opportunity for excitement either in or out of the Senate. It seems to have been assumed on all sides that the Ministry must take a decisive vote upon one question or another before the end of the Session, and so long as the proposed alteration in the University law of last year remained the only proposal of the Government likely to call forth any opposition, the discussion in the Senate promised to be of importance. As it is, this need has been satisfied by the division in the Chamber of Deputies on the nomination of Mayors. The Government are so much tranquillized by their victory upon this question that they can afford to treat a defeat in the Senate with polite indifference. If they win, so much the better; a bad law is repealed, and a better one set up in its place. If they lose, no great harm is done; only one of the four free Universities that have been founded since last autumn has the number of Faculties which is required before a University can claim to have its students examined by a mixed jury, and as even here the students are necessarily only in their first year of residence, there will be time enough to reintroduce the Bill before the need of its application can make itself felt.

Englishmen are less able perhaps than any nation in the world to understand the importance which is attributed to this question in France. Among us the State has nothing to do with the granting of degrees, and very little to do with the entry into professions. Four English Universities enjoy the former right, and certain other private institutions have the control of the latter. A young man makes up his mind that he will become a barrister or a physician, and he addresses himself to an Inn of Court or to one of the great medical Societies, and ascertains what evidence of his qualifications they will require before admitting him. There are disadvantages, no doubt, about this system; but when we see France divided into two fiercely hostile parties upon the question what terms the State shall impose upon those who seek to enter upon a professional or official career, we may learn to be better contented with a plan under which the State is at all events kept separate from so large a crop of professional and educational squabbles. It is fair, however, to remember that, though in this country we have nothing analogous to the controversy now going on in France, a sufficiently exact counterpart of it has existed for many years in Ireland. The demand of the Roman Catholic Bishops on behalf of the University founded by them in Dublin was precisely the original demand of the French Bishops. The Irish University Bill, introduced by the late Government, represents with tolerable accuracy the compromise arrived at by the late Assembly. The Irish controversy might have been fairly settled years ago by allowing the Roman Catholic University to grant degrees under the sole stipulation that they should be sufficiently distinguished from the degrees of existing

Universities to ensure that the two would not be confounded. This solution would have been easy, because in Ireland, as in England, a degree does very little to advance a man in his profession. It somewhat shortens the period of probation before he is allowed to turn his studies to account, and that is all. The private bodies who determine the conditions of admission into the several professions subject a candidate to as many or as few tests as though he had never been at a University. In France things are differently managed. There the degree is a reality. Without it a young man cannot enter upon any professional calling. This makes the position of those who maintain that the State ought not to delegate the right of granting degrees to any free University much more consistent than it would otherwise be. A degree is not a mere honorary distinction, implying that, in the opinion of the authorities of his University, a young man has shown himself to be possessed of such and such attainments in such and such departments of knowledge. It is a certificate demanded and issued by the State that the holder of it is fit to hold such and such offices, or to pursue such and such callings. How is the State to divest itself of this responsibility without allowing the professional standard to be lowered? One expedient would be to dissociate the examinations for professions from the examinations for degrees, and make all candidates submit to the former as well as the latter. This would enable the Government to take up a perfectly independent position as regards the State University and the free Universities. Their degrees would be placed on the same level, and the only consideration for a parent in doubt as to which of them he should send his son to, would be whether the system of education pursued in the free Universities and in the State University was best calculated to win success in the examination subsequently instituted by the State.

It is doubtful, however, whether this plan would be really acceptable to either party in the controversy. The State University would plainly be a loser in point of prestige, since her degrees would no longer constitute an *ipso facto* passport to a career in life. The State would have its own standard of merit instead of as now accepting her standard. The free Universities would lose nothing, inasmuch as they have nothing to lose, but they would gain nothing either. In so far as the education given in them falls short of the education given in the State University, they would enter upon the contest at a disadvantage as compared with the State University. Parents are slow to learn which of two rival systems of education does a boy most solid good; but they are very quick to learn which of two rival systems of education does most to get him on in life. The charge brought against the clergy by the advocates of the University is that they care nothing for liberty of teaching. What they value is the right of giving degrees in arts or law or medicine which shall count as much as the degrees in the State University, and be more easily earned. It must be said, however, in fairness to them, that they have shown themselves contented with the compromise of a mixed jury, which is at least as fatal to the desire to give degrees cheaply as it is to the desire to maintain the standard of attainment unimpaired. In these days a job must be decently wrapped up in order to have any chance of success; and the presence on the Examining Board of representatives of the State University as well as of representatives of the free Universities would prevent the latter from achieving any striking triumphs in this direction. Considering that the law creating a mixed jury was only passed last year, the Government and the Chamber of Deputies might fairly have waited for some evidence that it is likely to do mischief before proposing its abolition. If the Senate should reject the Bill, perhaps the best compromise would be to make the examinations for admission into the professions altogether distinct from the Universities. The State has a clear right to exact whatever tests it thinks fit as regards the conduct of public business in the largest sense of the term; and if it can do so without giving the State University any advantage over the free Universities, the latter will no longer be able to complain that they are unfairly handicapped in the educational race. That this compromise would satisfy anybody is, as we have said, exceedingly doubtful; but it would be so plainly just to the pretensions of the State University and its rivals, that it could not greatly displease anybody.

THE EDUCATION BILL.

THREE questions of considerable, though unequal, importance have arisen during the progress of the Elementary Education Bill through Committee. The first in order of time bore on the relation between the ratepayers of a parish and the Guardians of the Union in which the parish is situated. As the Bill stands, the latter can only adopt bylaws when the parish request it; and if the request be accompanied with representations as to the nature of the bylaws which the ratepayers wish to see made the Guardians are bidden in making the bylaws to have regard to such representations. It was objected to this provision that it introduces a new and dangerous principle into local administration. So far as the ratepayers define the nature of the bylaws they want, and the Guardians give effect to their definition, the educational legislation of that parish will be in the nature of legislation by plebiscite. That the Guardians should not be able to make bylaws for enforcing school attendance in a given parish without the consent of the inhabitants being first had is reasonable enough. The principle of the Act of 1870 is that, supposing that the accommodation provided in voluntary schools is sufficient to make additional schools unnecessary, each parish shall decide for itself whether it will have a School Board; and now that the Guardians are, under certain conditions, to be invested with some of the functions of a School Board, it is only an extension of the same principle to make the requisition of the parishioners one of these conditions. If, however, the clause means that the parishioners shall not only decide whether the Guardians shall make bylaws for them, but also suggest to the Guardians what kind of bylaws they shall make, this would be carrying local self-government very far indeed. It might be easy to imagine cases in which the healthy desire of the parishioners to have the school benches filled might be altogether neutralized by the introduction of plausible suggestions tending to deprive each separate bylaw of its severity. It is not very clear why ratepayers should dictate to their representatives what they would like them to do any more than Parliamentary electors. Still we do not say that this need be the meaning of the 6th Clause, and the Committee, on the whole, resolved upon not interfering with the framework of a Bill which they had accepted with their eyes open.

A more important question was discussed on Tuesday in connexion with a new clause empowering the Home Secretary to establish day industrial schools. That something of the kind would eventually be demanded has been plain for some time. The application of compulsion brings to light unexpected difficulties both on the side of the parent and on the side of the child. The parent is away from home all day, and there is no one to see that the children go to school; or he habitually neglects to send them, and repeated fines are found to have no effect on him; or the child has become a vagrant by reason of neglect, and unless he can be taken or tempted to school he will never go there either of his own accord or because his father orders him to go. The ordinary Board schools are not competent to deal with this class of children. They can offer no inducement to them to attend, and the discipline which answers its end with ordinarily unruly children fails when it is applied to these. According to Mr. TORR, there are not less than 40,000 children in Liverpool alone who cannot be reached by the present Board schools. What is to be done with these children? If we leave the Board schools to deal with them, it is shown alike by experience and by demonstration that they will not be dealt with at all. If we agree to leave them alone, we are landed in an absurd inconsistency. The State spends a great deal of money, takes a great deal of trouble, and interferences in many particulars with the liberty of the subject, to prevent children from becoming criminal for want of instruction; but as soon as the State finds that there are a whole class of children who are already almost criminal, and who can only be rescued by a particular sort of instruction, it holds its hand and declines to do anything for them. On the other hand, if the proposal of the Government is accepted, the parent of the semi-criminal child is placed in some respects in a better position than the parent of a better disposed child. The latter has to pay 3*d.* a week for his child's schooling, whereas for a payment of 9*d.* a week the former will be able to get his child clothed and fed as well as taught. Will there not be a great temptation to

parents to take care that their children qualify themselves as fast as possible for the superior advantages offered by the industrial schools? It does not take much to make a child a determined truant, and if it is better for him in the end that he should run wild for a bit at present in order to ensure a superior industrial training by and by, what is to prevent even well-disposed parents from taking this line with their children? The motive that would probably go furthest in the opposite direction has been carefully withdrawn from the last form of the clause. A parent may be reckless in many ways, and yet he may very much dislike the idea of entire separation from his child. The child may be reckless in many ways, and yet he may very much dislike the idea of entire separation from home. The proposed industrial schools precisely meet this dislike. They are day schools. The child's attendance will be secured by the knowledge that his food is waiting for him at school, and, lest this attraction should grow weak by repetition, it will be supplemented occasionally by the prospect of a new suit of clothes. He will be under no inducement to stay away, because every evening he will return home to gratify, and be a cause of gratification to such natural affections as are to be found there, and, above all, will supply constant materials for comparison with those less fortunate children whose parents insist on feeding them poorly, clothing them insufficiently, and sending them to a Board school instead of an industrial school. Industrial day schools seem to possess special disadvantages from which industrial boarding schools are free. If the children have parents, they will be much more ready to send them where they come home every evening. If the children have no parents, where are they to go when they are turned out of school in the evening? An arrangement that seeks to reform "gutter children" by sending them back to the gutter for twelve hours out of the twenty-four, and to domesticate "street arabs" by leaving them to wander where they will at night, can hardly be regarded as a happy instance of adaptation of means to ends.

The Denominational school controversy has been settled for the present by the adoption of a new clause which in part relieves these schools from the necessity of meeting the Parliamentary grant with a corresponding local contribution. This is in substitution for a clause which proposed to give a larger grant to schools in poor districts than to schools in rich districts, and the clause is defended on the ground that it makes the efficiency of the school rather than the poverty of the district the measure of Parliamentary liberality. As in most similar cases, very opposite views are taken as to the precise effect of the clause, and it is certainly open to some obvious objections. But a system resting so largely on compromise as the English educational system does must always be open to obvious objections. The real consideration is whether the objections to one mode of meeting a difficulty are more or fewer than the objections to another mode of meeting it. The convenience of saving the rates by the aid of voluntary schools is so great that the State may reasonably contribute to their maintenance; and so long as this contribution excites no resistance on the part of the taxpayers, we do not know that there is any better use for public money than to give it to thoroughly efficient schools. This latter condition is the one which ought to be kept in mind above all others, when dealing with voluntary schools. If this Denominational character is not made an excuse for deficient secular teaching, and is prevented from degenerating into proselytism, it will be likely to enlist an amount of zeal for education which may too often be wanting in the lower class of rate-supported schools.

CHANCE COMPANIONSHIPS.

IT seems to be a curious anomaly that a nation which is justly proud of its reputation for travelling capacity is perhaps the most deficient in one of the essentials of the art of travelling—namely, a disposition to be affable and companionable towards strangers. Lack of ease in this branch of the art of agreeable locomotion is too much of a proverbial characteristic of English people to require illustration. A very superficial acquaintance with the Continent, even a week or two in France or in Germany, may suffice to teach one the marked difference which exists between Englishmen and members of other cultivated nations with respect to this matter. In the railway carriage the Englishman takes refuge behind his Murray in the most quiet corner of the *coupé*, while the German or Frenchman makes himself agreeable to his opposite neighbour. A German lady once remarked to us

that her first impression of Englishmen was very unfavourable, and, being asked how it had been acquired, she said that when fresh from school she had travelled for a whole day through central Germany with a young Englishman as her sole companion, and though she was naturally a little eager to try her linguistic powers with a real native, and gave her fellow-traveller every variety of gentle hint that his conversation would not be disagreeable, he only made one obvious remark during the whole of the journey. We do not enter into the nice question how far a certain amount of affability may become a positive duty under circumstances like these; we simply refer to it as a thoroughly typical instance of so-called "well-bred" manners among Englishmen. One may see the same disposition to be distant and reticent before strange companions in almost every hotel frequented by Englishmen. We have ourselves observed some of the most striking illustrations of this English trait in small Swiss hotels, where half-a-dozen pedestrian tourists are every evening thrown into chance proximity.

It is not difficult, we think, to see how it is that foreigners find this habitual attitude of the English traveller to be so amusing. They naturally start from the supposition that the tourist is one who, in some dimly conscious way at least, is seeking to enjoy himself. Why then, they ask, do English people carry about with them such scowling, threatening countenances, and look so indescribably annoyed at any attempt of a rash stranger to approach them? To our Continental neighbours no enjoyment is conceivable which is not sympathetic, and does not vent itself in social hilarity. To travel for pleasure in a mood of sullen suspicion towards all that part of mankind which chance throws across one's pathway is, in their eyes, an inscrutable puzzle, and a most ludicrous contradiction. And indeed it must be confessed that from other points of view too our national habit is not a little comical. For what is the latent assumption beneath this habit of complete self-isolation? Obviously, that the subject of it thinks himself self-sufficient and not in the slightest need of any of the diversions which the fugitive intercourse of travel brings with it. It is scarcely necessary to add that this flattering supposition is never consistently maintained. The very persons who show themselves most inclined to resent the approaches of strangers are, as a rule, perhaps most inquisitive about their companions. Thus they betray the force of the gregarious instinct at the very moment when they affect to be free from it. We have never yet seen any one, however dignified a personage he might happen to be, keep up a perfect appearance of indifference to those about him during a long railway journey, or even during the successive stages of a *table-d'hôte*, though we have often seen both men and women making a very hard attempt to do so. It is this manifest impossibility of the mental attitude which the manners spoken of are supposed to express which renders these manners so intensely ludicrous to discerning eyes.

Still the travelling Englishman who always looks as defiant and annihilative as possible does no doubt effect something by his repellent airs, and it is worth while perhaps asking what is the exact result of his mode of behaviour towards strangers. That the average Englishman sets no value on the pleasures to be derived from the fleeting acquaintances of travel does not prove that those pleasures are non-existent, or even inconsiderable, in kind and amount. What their full value is can only be known from the experience of those who have made trial of them. We will not speak of material advantages of innumerable kinds which obviously flow from the cultivation of a courteous and friendly bearing towards strangers during one's wanderings. We are ready to confess that this eminently un-English habit was first forced upon us by the need of gaining a great deal of information respecting the rather secluded part of a foreign country through which we were then travelling. It is perfectly true that a too easy belief in all the recommendations of fellow-travellers lands one in hopeless confusion; but a judicious use of the most trustworthy information obtainable is frequently of incalculable value, and is always, however well posted up one may be beforehand, a considerable auxiliary to comfortable journeying. But apart from these substantial gains, a companionable disposition brings one many an unexpected pleasure. If one is travelling abroad, one has frequent opportunities of enjoying a few hours' intellectual intercourse with highly cultivated minds, and nothing can well be more elevating and widening to the mental view than to exchange ideas with men of national sentiments and modes of thought different from our own. Some of the pleasantest hours we can recall were thus spent with foreigners amid the less frequented haunts of tourists. Some spots, beautiful in themselves, must always appear in our memory especially delightful from these associations with pleasant, congenial fellow-travellers. And it is by no means necessary to go out of England in order to light on such agreeable companions. The most fastidious mind may find quiet and beautiful scenes, unvisited by the noisy crowd, where he may feel tolerably sure that the random companion of the hour is like himself a genuine worshipper of nature. Here, too, men wearied with the floods of miscellaneous London society may find forms of companionship which will refresh instead of jading them. Nothing is more vulgar or stupid than to suppose that London absorbs all, or even the greater part, of English culture. It is probable that some of the most delightful companions whom a highly cultivated man would wish to select are to be found outside the metropolis, among people who lead a comparatively quiet but deeply reflective life, and whose minds are stored with the best thoughts of books and the most ample knowledge of nature. An hour or two passed

in talk with such a person amidst harmonious natural surroundings will not be deemed a slight enjoyment even by one who has had his fill of the hasty and superficial intercourse of London clubs and drawing-rooms.

The pleasure which springs from a cultivation of affability of manners when moving from place to place is so obvious that one is at first at a loss to understand why English people are, as a rule, so disposed to overlook it. We do not speak of persons afflicted with an invincible shyness, or of the unhappy few whose principal object in travelling is to indulge a morbid love of perfect solitude. We refer to the far larger number of those who betray in innumerable ways their lively interest in other people and their affairs, and who not the less regard it as a point of the severest decorum never to hold converse with any member of the unintroductory mass of mankind. The only consideration which presents itself as a decently plausible reason for this behaviour is that refined persons are when travelling so beset by coarse uneducated people that they are driven in self-defence to maintain an habitual strangeness of manner. But a moment's reflection will show that this is no valid reason at all. The people who so punctiliously keep their distance would not feel flattered to be told that they are unable to distinguish a gentleman of breeding and culture from a vulgar and snobbish simulation of the same. Quite apart from all that one can learn from an attentive observation of physiognomy, of expression, and of general behaviour, the incidents of an autumn tour offer abundant opportunities of discovering a person's tastes and character. It may be safely affirmed that a readiness to associate with congenial and sympathetic strangers is perfectly compatible with the most prudent self-defence against the disagreeable approaches of the merely curious or the vulgarly familiar.

The very fact that so transparently fallacious an argument should be offered in justification of our national peculiarity appears to show that this habit is a deeply rooted instinct, which acts quite independently of reflection. How it is that English people manifest their hostile attitude towards strangers in so intense and persistent a form is a question which seems to lead up to a curious and difficult problem in the psychology of race, and which therefore cannot be discussed here. One factor, however, in the production of this style of manners seems to be tolerably clear to view. We refer to the influence of social forms as they present themselves in London and in a less conspicuous manner in the larger provincial towns. It is noticeable, we think, that the Englishmen who are most distant towards strangers are commonly Londoners, and the reason of this is not very obscure. It is the characteristic of contemporary London social life that men and women are continually forced into the closest contact with masses of strangers. The drawing-room and the club-room alike illustrate this peculiarity of London society. Chance juxtapositions of the most miscellaneous elements are of the very essence of modern polite society. One of the consequences of this state of things is an altered behaviour towards strangers. In the quieter regions of civilized society a man is able to look on strangers with an untroubled and serene mind. They are simply objects which a particular locality has thrown across his field of vision, and which pass by without any appearance of menace. In London society, on the other hand, strangers present themselves to a sensitive man as so many noisy claimants for his attention and disturbers of his mental comfort. Again, most people with any legitimate claim to social rank are punctilious as to having contact with persons of doubtful social status, and in the rude jostlings of London assemblages people naturally acquire a habit of warding off strangers as involving risks of an injury to caste. Once more, London society is a great struggle for improved social existence, and men instinctively learn to regard all whom they meet outside the circle of their friends as rivals in the contest. Other influences no doubt co-operate with these, as, for example, the absorbing activity of London life, which, added to the natural unimaginativeness of the English mind, makes us particularly indifferent to the attractions of new companions; but the considerations just enumerated probably account for the chief part of the phenomenon. Out of these sources there grows a new type of sentiment which becomes inseparably associated with the very appearance of a stranger. Instead of the kindly respect with which strangers were habitually regarded in such simple forms of society as the Homeric, there is developed in our modern English civilization a sentiment of singular complexity, including among other elements numerous incipient impulses of suspicion, jealousy, contempt, and active resistance.

Whether this feeling is to become a permanent element in the higher social developments we do not pretend to discuss here. Supposing it to be so, it might be worth while considering the phenomenon as a striking illustration of the drawbacks which attend all social advance. It is something, no doubt, to be saved from that fear of bodily violence which the rude mind of the savage experiences at sight of a stranger; but the deliverance from this fear is not so great a good after all if it is merely to be exchanged for a new and more complicated form of trepidation such as we find that an average Englishman or Englishwoman experiences when suddenly brought into close contact with a new personage. One can heartily pity the people who in search of autumn amusement are compelled to undergo this form of mental distress at every resort of English tourists. A man may felicitate himself, too, if he has escaped this gnawing solitude, and can meet and converse with agreeable persons with something like mental composure, undisturbed either by the thought of contamination through contact with another and slightly removed social rank, or by the reflection

that the chance acquaintance of the hour may become disagreeably intrusive amid the severer social conditions of a locally fixed existence.

THE TREATY-STONE BETWEEN ATHENS AND CHALKIS.

THE diggings which are now going on on the Athenian Acropolis have brought to light several things of importance both in an historical and in an artistic point of view. But there is one of special moment described at length in the Athenian paper *"Ἔρμης"* now before us. This is no other than an inscription of the days of Periklēs, recording the terms on which Chalkis in Eubœa was again received as an Athenian dependency or subject ally after its revolt and recovery in B.C. 445. The event is recorded by Thucydides. It was just before the Thirty Years' Truce, when the land power of Athens was lost for ever, but when Eubœa, who had seemingly deemed herself continental enough to revolt in safety along with Phœkiæ and Bœotia, found that she was an island after all, and had to submit to the mistresses of the seas. Thucydides tells us how, under the generalship of Periklēs, the Athenians won back the whole island; how they received the submission of the other cities on terms; but that the people of Hestiaia were driven from their city, and their land, was made an Athenian possession. Plutarch, writing doubtless, as he often does, from authorities which are now lost, gives the reason of the special severity towards the Hestians. They had taken an Athenian ship and had slaughtered all the crew. Such an act was indeed not worse than many acts both of Sparta and Athens herself. It was a kind of act which every Greek city allowed itself to do, at all events in cases of special provocation, but which every Greek city complained of when the wrong was done to its own citizens, and treasured up as a ground for vengeance whenever the opportunity came. Still it marks the difference between Periklēs and those who came after him, Kleôn and Alkibiadēs alike, that at least no one seems to have been killed or sold into slavery. The vengeance of Athens on Hestiaia was mild compared with her later vengeance on Skionē and Mēlos. Plutarch also adds that, though Chalkis kept its land, and went on as a commonwealth free in all things but its dependence on Athens, still one class of its citizens were sent into banishment. These were the aristocracy, the *ἱπποβοῖται*, who had been once before driven out by Athens, and their lands divided among Athenian citizens. But the new landowners left their possessions when the Persians came, and the old constitution must have been set up again. We can well believe that, as in so many other cases, the revolt from Athens was the work of the aristocratic party, and that the mass of the people, if they did not love the superiority of Athens, at all events thought it better than the rule of their own oligarchs. Here then is the fact, related in a few words by a contemporary, amplified somewhat by a later but still trustworthy writer, of which we are now admitted to see the much longer, not only contemporary but official, record. We learn from Thucydides that the Chalkidians were admitted on terms. We now know the terms. He speaks of a submission, an *ὁμολογία*. We here have the *ὁμολογία* itself. The diggings on the Acropolis have brought to light its very words in the usual form of a decree of the Senate and People.

One can hardly stand face to face with such a document as this without thinking of the physical difference, so to speak, between the authorities for Grecian and for English history. When we go beyond the actual text of the historians, good and bad, of each country, we have in the Greek case to look for sermons in stones, while the incidental records of our own history will be found on the skins of innocent lambs. And an inscription of this kind also brings home to us another fact. In the way of studying Greek history which is most familiar to us, we come to look on the age of Periklēs as one of the times which are nearest to us. Most of us are tempted to throw our Greek history aside when we no longer have Thucydides to guide us. We are apt to forget that the age of Periklēs is an archaic time, a time for which we really have but very few materials. It is only the last few years of Periklēs which come within the range of Thucydides's detailed narrative. Of the days when Athens was at the height of her power, when she was mistress of the land as well as of the sea, we have nothing but a sketch from the hand of the great master. To the event with which we are now immediately concerned Thucydides gives only three or four lines. The revolt and recovery of Mitylénē are immortal. The revolt and recovery of Eubœa are apt to be passed by, simply because the scheme of Thucydides did not allow him to deal with them at the same length. It is therefore a distinct gain both to the extent and clearness of our knowledge to come across such a document as the one which is now before us, one of a class of which but few have been preserved. And, when we have got it before us, we see the archaism of the days to which it belongs. We all know, as a matter of fact, that the later Greek alphabet came into public use at Athens only with the archonship of Eukleides. But, when we read our Thucydides and our Aristophanes in a modern book, we are apt to forget this. Here we come across a long document in Attic Greek, but a spelling which for the moment is puzzling. It wants a moment's thought to recognize one of the most familiar of formulae in such a collection of letters as ΕΔΟΞΕΝ ΤΕΙ ΒΟΛΕΙ ΚΑΙ ΤΟΙ ΔΕΜΟΙ. (Our copy in the *"Ἔρμης"* prints the decree in small letters, which we have ventured to turn back into uncials, and it further writes *δημοι* which, accord-

ing to the spelling throughout the whole inscription, should be *δεμοι*.) So again, such a word as *ἐξυλλεσσομαι* throws light on pronunciation as well as on spelling. In both the double letters there must have been something of an aspirate sound; only how was the *ψ* or *φ* sounded? For we have been taught to believe that the Greek *φ* was not sounded like the Latin *f*, but that its true sound was one which we believe is now to be found only in Ireland. We have heard a story of an English lady at Cork wishing to buy a "paper of pins." She went in vain to many shops, till she asked of some one who had more deeply studied the differences of pronunciation, and across whose mind it flashed that what she wanted was a "paper of p'ins." Now as we know from Cicero that there was a distinct difference between *Fundanius* and *Phundanius*, it would seem that the sound of *Phundanius*, Philip, and the rest, was really the same sound as that of the "p'aper of p'ins." But it is rather hard to see how this sound could have been uttered in the middle of a word with the *σ* after it. The use of *H* as an aspirate is perhaps more striking than anything else in the old spelling; and it is specially brought out when an inscription is printed in small letters; *Ἡρακλῆς*, *Ἡδ*, *Ἡνιορέλο*, have a specially odd look.

But it is time to turn from these things, which we knew before but which the inscription helps us to take in more thoroughly, to the things which we did not know before, namely to the terms of the submission of Chalkis as set forth in the inscription. And here we may notice that it contains no mention of the driving out of the Chalkidian oligarchs recorded by Plutarch. Plutarch can hardly have dreamed the story, though it is just possible that he may have mixed up this exile of the *ἱπποβόται* with the earlier event of the same kind. Still it is quite possible that the Athenians required the expulsion of this dangerous class before they had consented to treat at all. Or it is even possible that the Chalkidians may have driven out their own oligarchs as a first step towards making Athens willing to treat. The decree begins with the oath which, on the motion of Diognētēs, was to be taken by the Athenian Senate and the *δυνασταί*. Can this mean the whole body of six thousand members of the *Hēliaia*? They swear that they will not drive the Chalkidians out of Chalkis, nor destroy the city, nor inflict death or confiscation or banishment or disfranchisement against any man in Chalkis without a vote of the Athenian people (*ἀνεὺ τοῦ δέμου τῶ Ἀθηναίων*), nor will they put any question to the vote whereby any penalty should be inflicted either on the commonwealth or on any individual, without summoning them to make their defence (*οὐδ' ἐπιφρεσθὲ κατὰ ἀποσπλέτο οὔτε κατὰ τὸ κοινὸν οὔτε κατὰ ἰδιον οὐδὲ ἐνός*). Each also swears that, when an embassy shall come from Chalkis, he will, if he fills the office of *πρόσταν* at the time, do all that he can to bring them to an audience of the Senate and People within ten days (there was very little mystery or refusing to produce papers in the Athenian Foreign Office). All this is to be on condition of the Chalkidians keeping their allegiance to the people of Athens (*ταῦτα δὲ ἐμπεδύσο χαλκιδέων πεποιημένοι τοῖ δέμοι τοῖ Ἀθηναίων*).

The Chalkidians, all of them of full age (*Χαλκιδέων τὸς ἡβόντας ἡβήσαντας*), are to swear that they will not revolt from the people of Athens, nor listen to any one who proposes a revolt, but that they will denounce to the Athenians any one who makes such a proposal. They will pay their tribute to Athens, and be allies of Athens as well and truly as they can. They will obey the people of Athens, and give help to them if any one does them any damage. He who refuses the oath shall be disfranchised, and his goods confiscated, and the title of them dedicated to Olympian Zeus. Other provisions follow, on the motion of Antiklēs, bearing chiefly on the taking of the oath, on the hostages to be given, and on the relations of such inhabitants of Chalkis as were not Chalkidian citizens. It is finally decreed, on the motion of Archestratos, that all Chalkidian citizens shall be responsible to the commonwealth of Chalkis as Athenian citizens are to the commonwealth of Athens, except in matters which might involve sentence of death, banishment, or disfranchisement. Causes of this graver kind were all to be sent to Athens for the judgment of the *Hēliaia*. This was a common feature in the relation between the ruling city and its dependent allies. Small causes are judged at home; great ones are sent to be judged at Athens.

This document graven on the stone gives us from a contemporary hand a picture of the exact relations between Athens and her subject cities, of which we are so accustomed to hear in a more general way. It is a relation between city and city. Chalkis remains a commonwealth, though a subject commonwealth. It keeps the rights of a commonwealth, except in such points as the relation of dependence on Athens interferes with them. In judicial matters the ruling city reserves to herself the hearing of all graver causes; but all that are not specially reserved are left to the Chalkidian commonwealth, to be judged according to the laws of Chalkis by such tribunals as the laws of Chalkis may appoint. The ruling city takes certain powers to herself which grievously interfere with the rights of the Chalkidian commonwealth; but such powers as are not expressly taken away from that commonwealth remain to it, nor is anything prescribed as to the way in which the powers which the Chalkidian commonwealth retains are to be exercised. So in a Federal state the particular city gives up certain powers and keeps others. The difference is that in a Federal state the powers which are given up are given up to a body in which the city which gives them up is itself represented, while in this case they are given up to a power over which the city which gives them up has no control. In short, though the relation between Athens and Chalkis is described as one of alliance, it is really one of sub-

jection. The relation between Athens and her allies is not one of confederation, but of dominion. But it is dominion exercised by one commonwealth over others, and which leaves to the subject commonwealths all rights which the ruling commonwealth does not expressly take from them.

In all this there is nothing absolutely new, but it is brought home to us in a more living way when we read the actual document by which this peculiar relation was established in a particular case. And, to come back once more to the outward form of the inscription, its archaic spelling is an instance of a general law of which there are many cases in our own history. The archaic fashion in spelling, language, and everything else, goes on in public documents long after it has gone out of use in private writings. There is no reason to believe that Aristophanes, or even Thucydides, wrote according to the antiquated spelling of the inscription. The case is exactly the same as when in our own land Acts of Parliament were still drawn up in French long after every private writing was in English.

THE EDUCATION FORTNIGHT.

SEVERE must have been the disappointment of sanguine dreamers who may have cherished vain expectations that Parliament, after refreshing itself with some philosophic gossip over the competing claims of direct and indirect compulsion, would now be deep in winding up its few remaining odd jobs, such as the Universities, prisons, valuation all round, the Court of Appeal and all the other Courts, the judicial system of Ireland, Barbadoes, Suez, the Berlin Note, Turkish complications, Bulgarian atrocities, extradition, neutral bottoms, highways, pollution of rivers, patents for inventions, the Lords on Merchant Shipping, Indian finance, Scotch grievances, Irish drinking, ecclesiastical fees, demolition of churches, crossing of cheques, more Bishops, fewer fires, and vivisection. *Impudentissime mentiris* is a phrase which rests on venerable authority, but we fear it would be hardly thought a Parliamentary expression to apply to the Order Book, although that beguiling document pretends that there will be opportunities given for discussing all those topics previously to the recess. To be sure that far-off Monday night when the Committee began its deliberations was consumed in discussing Mr. Richard's motion on the Speaker leaving the chair. As, however, this lengthy spell of talk resulted in a crushing repudiation of the Liberation dose, with or without liquorice, that evening can hardly be considered as having been wasted. Once Mr. Raikes took the chair the Bill advanced with reasonable speed.

Lord Frederick Cavendish's felicitous suggestion for dealing with the stupid children of over ten years, by adopting the "half-time" machinery of the Factories Acts, certainly strengthened Lord Sandon's Bill in what was previously one of its weakest points. It was one thing to heap inducement upon inducement and vexation upon vexation to force your child to school. It was another thing to say that in the last resort starvation was to be the punishment of duncedom. The Bill was no less manifestly improved by the spontaneous acceptance by the Government of amendments tendered from every side for limiting membership in the elected school attendance Committees to persons already belonging to the electing bodies. Soon, however, the chariot wheels began to run less smoothly. Mr. Knowles intervened with the amendment which, so far as could be gathered from the curiously confused speeches of a man who has made a reputation for clear-headedness, was in his own intention a proposal for compelling the Committees of Town Councils to make bylaws for compulsory attendance, while it still left the initiative in country parishes to the ratepayers.

However, it suited Mr. Forster and other leading oppositionists to place upon this amendment a non-natural signification favourable to general direct compulsion, and of course Lord Sandon had to oppose it as susceptible of such an interpretation. It is needless to say that a good deal of time was wasted over a discussion in which the first principles of the two schools of direct and indirect compulsion were again galvanized into a kind of sham vitality; but at last the Committee, having accepted a Government Bill framed with the express intention of allowing the experiment of permissive and indirect compulsion to be tried alongside of more direct methods, refused, upon so hasty an invitation, to reverse the whole policy of the measure. The next obstruction rose from the Opposition benches. Sir Henry Havelock, who is to the Dissenting party what the old "Cannon Balls" were to Protectionism, very solemnly invited the House to affirm that any parent who took the trouble of alleging the existence in his brain of a conscientious scruple, could, on his own unproven assertion, excuse his child from attendance at any elementary school, which (as not being a Board school) might in the eyes of the gallant member be tainted with sectarianism. The O'Connor Don capped the proposal with the unanswerable argument that, supposing that the conscience of the parent who dreaded some subtle contamination of latent doctrine required a safeguard so potent as to reduce the whole school system to hotch-potch, the equally sincere dread of the unbelief which might hang about the secular purlieu of a Board school was not less deserving of respect. So he moved to make the exception impartial; and Sir Henry Havelock was so absolutely driven into a corner as to have to accept the rider, with the result of seeing a small band of some twenty-five Roman Catholics and irreconcilable Nonconformists saunter into his lobby.

The interest of the first week cumulated in a fight over which the House adjourned on the Thursday night, and which was not concluded till somewhat late on the Friday afternoon. It did not touch a very wide portion of the Bill, but it dealt with one of those questions of technically minute, but practically wide-spread inconvenience which are or are not comprehended by legislators according as they happen to be statesmen or theorists. The subject was empowering the local authorities to relax the conditions of age, and close the schools on the exceptional occasions of the ingathering of certain crops. This debate was chiefly noteworthy for the inability which it revealed on the part of philosophers for realizing that there are such things in the material universe as laws of nature on which the human animal depends for food and raiment, and which are not yet under the control of scientific omniscience, or even of Parliamentary omnipotence. Though schooling is for all the year, harvesting is only for summer; and even then fruit has a habit of rotting and hops of shrivelling; while rural parents can be found so ungodly as not to appreciate the charms of the three R's with a bare back and an empty belly, and to refuse to acknowledge the wickedness of being able to secure a moderate increment of their habitual gains at the terrible sacrifice of seeing their tender offspring, who have not yet kept their tenth birthday, picking hops into a bin or apples into a basket, instead of leaving work which must be done at the minute to fall into the alien hands of metropolitan vagabonds—women as well as men—out upon their summer spree. Common sense had on this occasion a notable triumph, and a moderate limit of time during which schooling was to resolve itself into light forms of outdoor occupation, and of eight as the lowest age at which the exception could be formally claimed, was satisfactory to all but an insignificant minority of impenetrable theorists.

Lord Sandon's proposal of honour-passes was carried in default of anything like a systematic opposition to a somewhat gelatinous suggestion. But we very much doubt if the idea is really a favourite with any side. The analogy of scholarships at the Universities and public schools breaks down; for the proposal is for exceptionally recognizing success, not in any special test examination, but in the obligatory regulation curriculum. If it came to be perverted into its being treated as an instalment of general free education, it would be positively mischievous, and short of that result its effects would be much deplored if it ended in turning the teachers into crammers, and making prigs of the remunerated children.

The most remarkable instance of cross-voting which the Committee afforded was the division which grew out of the question whether the upper limit of that childhood which consists in being sent to school should be fixed at thirteen or at fourteen. The Government with its big battalions won an easy victory; but in the minority may be found the names of many who have shown themselves by deed no less than word the long-tried and unflinching champions of diffusive education. The clause for establishing day industrial schools is professedly an experiment, and the House, on the whole, did well to allow those who are sanguine of the result to organize their machinery. When we understand the process of each day's morning roll-call of the promiscuous tenants with whom the schoolrooms will be crowded, and the machinery available to bring up defaulters, we shall be better able to appreciate the chance of success. We cannot think that the Bill has been at all improved by being headed with a clause setting forth a solemn declaration of the universal duty of parents to replenish their children's minds with the three R's. This is, we believe, the first instance in English legislation of any imitation of the French fashion of trumpeting abstract propositions as the substitute for efficient practical legislation. The only result of such a clause can be that the "wastrel" father will read that it is not his duty to feed or clothe his child, or to admonish him from keeping his hands from picking or stealing, and will accordingly shape his action in strict conformity to the statute law as read in the light of his own unsophisticated intelligence.

The fight on Thursday night over the clause which Lord Sandon produced on Tuesday in substitution for that which occupied the thirteenth place in the original Bill was eminently characteristic. The clause in its first form proposed a somewhat artificial relief limited to the so-called poor districts, and was easily shown to be both capricious and unsatisfactory in its working. The provision which Lord Sandon proposed in substitution was as eminently clear and impartial in its conception, and consisted merely in sweeping away the complications of fines, equal local contributions, and such limitations with which a too ingenious Department, after having lured on the founders and managers of voluntary schools to persevere under a promise of payments for results, systematically withdraws on various pretexts a substantial portion of the proposed largess. This was clearly not only unfair in itself, but it possessed the worse political fault of being impolitic in the exasperation which it necessarily excited among those who felt themselves not only disappointed, but misdirected. Moreover, the arrangement left the voluntary schools cruelly over-weighted in the contest with public institutions invested by Parliament with unlimited powers of turning the ratepayers' pockets inside out. Under Lord Sandon's clause results up to 17s. 6d. per child (as the limit of the normal earnings of an average elementary school) are to be honestly paid for in addition to the personal income of each school, no matter from what source that may be derived, and without requiring identity of amount, while for higher results more stringent stipulations are

equitably expected; and this indulgence applies to the Board not less than to the denominational schools. Abstract justice would, of course, not have drawn the line at that particular figure, but the concession is practically very satisfactory, while a more unlimited largess might assume a somewhat startling form in the estimates. Accordingly Lord Sandon showed his sense in preferring this solution to others, in which no limit of outlay was apparent.

There were rumours of a very fierce fight impending over this change, which, after all, collapsed in a very unheroic fashion. Mr. Forster made earnest efforts, as the veteran statesman, to be impressive and argumentative, with the result of making a speech which, in proportion to its length, probably contained as little solid matter as had ever been presented by its speaker, whose rugged but incisive logic is appreciated as it deserves by every section of opinion within the House. Dr. Playfair, in a mood of what was not godlike calm, simply scolded, and threatened the frightful vengeance which would doubtless be taken when minorities became majorities, and majorities minorities. It was quite within the lines of legitimate party strategy for Mr. Forster and Dr. Playfair to resist the new clause if they saw their opportunity; but the threat of a renewal of religious civil war, should it unhappily work out its own fulfilment, of which we have little expectation, will fix those who so recklessly threw it on the floor with the responsibility of any disastrous results which might hereafter ensue. Lord Sandon's proposition may be fiscally or socially desirable, or much the reverse; but the increase of material advantages which it holds out to the schools is impartially at the service of every religionism, including, if that owns any school, the cultus of absolute irreligion. After all, the clause was easily carried in a division occurring before dinner-time, while an attempt, which was hardly serious, of Lord Edmond Fitzmaurice to limit its effects, was rejected after a merely formal division.

Among the contributions to the Bill in the shape of new clauses offered by private members, the most important was Mr. Pell's scheme for the dissolution of idle or useless School Boards. Mr. Forster and Mr. Bright overrode the guardianship of popular rights when they raised the cry of reaction against that which was after all a fresh instalment of popular liberties in the allowance to localities to recall a step which had plainly proved abortive by the same process through which it had to go when it hampered itself with its inoperative School Board. It might have been argued that Mr. Pell's second clause, providing for such a dissolution even after the Board had built its school, was only a further step in the same direction of enfranchisement. Such an inference, however, logical as it might be, would have lacked the politic recognition of existing facts; and we think that the Government showed much judgment in refusing to entertain it, while they were courageous enough to disregard the imputation of being reactionary for accepting a suggestion which had come recommended to them by the great good sense of many portions of the country.

THE LAST OF THE INDIANS.

WHEN we hear of General Sheridan in command of an expedition of vengeance against the Sioux, there can, we imagine, be little doubt as to the result, and while making fair allowance for the peculiar difficulties of the Americans in such a case, it is natural that old associations should excite a feeling of regret at the threatened extinction of a race which in other days excited so much romantic attention. Once the Red Indian was accepted as the model barbarian, whose simple and spontaneous virtues formed a pattern for more civilized nations. How far the ideal was ever a true one it is now perhaps needless to inquire, but there can be no doubt that the noble savage has in later days, not only been going out of fashion, but falling into contempt. The noble qualities with which he used to be credited have been steadily vanishing, while his incompatibility with modern life has been becoming more embarrassing. Any one who wanted details of the atrocities of which he was capable had only to read the newspapers of those rising settlements that are picketed along the borders of the Indian territory. Travellers or pioneers who desired to judge for themselves had every opportunity of correcting their previous impressions by the pitiable spectacles of those purposeless loafers who hang on to the skirts of civilization. They saw the red chief whose name might have been famous in his younger days when he was in the habit of going with his kinsmen on the war path, submitting to any abuse or humiliation as long as it brought him the means of indulging his debased propensities. His free, bold, warlike carriage was exchanged for a shambling servility, and he was willing to do anything in the world except work, if he could only obtain a draught of the poisonous fire-water. The tribes who had accepted allotments of lands, and undertaken to lead a more respectable and independent way of life, showed scarcely less contemptibly in the eyes of a go-ahead people. Raiding and hunting were the only pursuits which were really congenial to their unreclaimed nature, and these had been removed beyond their reach as the country around them had been steadily settled. They betook themselves to agriculture in a shiftless sort of way, simply scratching the richest soil, so that it yielded sufficient for bare subsistence. Leaving their families in hopeless destitution, they spent for the most part anything they might make on the spirits which always found a ready market among them. The red man, in short, has become a byword and reproach to

those who had succeeded in making him powerless for mischief; although, on the other hand, where he had preserved his barbarous independence, he was as much as ever a terror and a nightmare to those unfortunate outlying households that lay exposed to his periodical incursions.

There is, however, one aspect in regard to which we cannot help acknowledging our debt of gratitude to the red man, altogether independently of the sympathy we may feel for his sufferings and his wrongs. From the literary point of view we are sure we shall miss him very much. How many fascinating books has he not inspired? how many dull books has he not enlivened? We need not go back to the annals of the earliest colonists of New England; for although the Puritan colonists had to make good their footing in the eastern forests by hard fighting, they had neither the time nor the taste that might have bequeathed us literary compositions. What we know of their exciting adventures and their hairbreadth escapes mostly comes in the shape of ingenious recasts of old traditions by modern poets and romance-writers. It is Cooper who naturally suggests himself as the father of that Indian fiction which at one time had deservedly become the rage. He would be placed nowhere, as we know, among novelists nowadays; since we have come to scout sensation in its ruder shapes, and care for nothing but subtle analysis of character and refinements of moral speculation. But, from the vulgar point of view of boys and able-bodied Philistines, what a fertile field was that in which Cooper broke ground! He had the range of a virgin country, and he may be said to have made nearly the most of it. His delighted readers thought comparatively little of the bitter war that was being waged between the regular forces of the mighty monarchies of France and England. That was only serviceable artistically, in so far as it brought the savage supernumeraries into play. How ingeniously the romancer filled the forests with unseen dangers, spreading networks of snares and mysterious ambushes along the timbered banks of the streams that were then the highways of communication. In the depths of the woods, upon the lakes, or away among the prairies, wolves, catamounts, and even the formidable grizzlies, counted for very little. It was the lurking Indian, making himself omnipresent in the celerity of his movements and almost omniscient in his practised astuteness, who was most to be dreaded. How our nerves thrilled, even when the daring Scout had fairly glided away from human ken, and concealed himself under the leafy cover. We knew that he must have death dogging him at his heels for many days before he could bring back the intelligence he was in quest of. We had been taught that it was only water that left no trail, and he could not go wading for ever, even in a country of lakes and streams. As he slipped stealthily along like a velvet-footed beast of prey, we knew that the cracking of a bough or the rustling of a leaf might betray his presence, and that the deranging of a tuft of moss might set his mortal enemy upon his track. And when he charged himself with guiding those who knew nothing of the mysteries of woodcraft, how fearfully were his perils and responsibilities augmented! Nothing short of superhuman astuteness, courage, and devotion could have kept the scalps of his party safe upon their heads, or assured the triumph of English virtue and courage over the guile and the cruelty of the French and their barbarous mercenaries. We have long ago had reason to suspect that our friend Cooper was an enthusiast and a partisan. We have come to question whether such expert woodsmen as La Longue Carabine would have showed to the front at Wimbledon or at a Swiss national shooting-match, even when all allowance had been made for modern improvements in weapons of precision.

On calm consideration we can scarcely believe that there was much to choose between those "just" Indians, the Delawares of the hills, and those "Mingoes" who came to such signal discomfiture at the hands of Chingachgook and his comrade Hawkseye. Although there must have been good men and bad among the Indian tribes as among every other people, we suspect that Cooper, in colouring his heroes, has indulged in a rosy extravagance of license; and yet these graphic pictures of his are so vigorous and lifelike that they must have much of the elements of truth in their outlines. We are certain, at all events, that they paved the way in our affections for the appreciation of the more matter of fact volumes of Catlin; and Catlin confirmed Cooper to a considerable extent, although he was impartial in the distribution of his lights and shades among the many tribes with whom he sojourned. Even for those who never visited his museum of Indian curiosities, Catlin supplies pictorially the dresses and the scenery that give an air of realism to the romances of Cooper and his imitators, as well as to the volumes of later travellers. In Catlin's pages you see the Bounding Elk or the Big Buffalo going out on the war trail in his full panoply of war paint; you may greet him as he comes home again in triumph, followed by his band of exulting warriors in Indian file, the scalps of their victims fluttering from their spear-heads. You see the wigwags of his encampment set up among the pasture grounds by the banks of some stream under the shelter of some bluff where he could place his sentinels; you hear the shrill clamour of the squaws, who have been worn to skin and bone by sunshine and premature hard usage; the shouts of the boys or embryo braves, who are so many imps of cruelty and mischief; and the yelps of the troops of half-starved dogs. If Catlin in some degree confirms and deepens the impressions you have received from Cooper, yet the strict fidelity of his realism goes far towards disenchanting you of illusions. In most of his portraits there are the receding foreheads, the cruel eyes, and the sensual lips that

recal to you anything rather than your ideal of the noble and high-minded Uncas, while not one of the maidens or matrons he met with in the course of his peregrinations was the object of such tender and chivalrous devotion as the heroic young Delaware lavished upon his lady-love.

The Indian lost in romance with those who had studied Catlin; but, on the other hand, it was possible to realize him more vividly when attention began to be so frequently attracted to those limitless prairie and mountain lands beyond the Missouri which he had hitherto ranged over as undisputed master. Knowing better what manner of men these Indians were, one could better estimate the feelings of the travellers and backwoodsmen who had to do with them, and the dangers which had to be encountered by white men setting their faces to the westward. Since then some dozen of new States and Territories have been more or less colonized and brought within the pale of the Union. The Mormons began by making a stepping-stone on the Salt Lake for the whites, although nothing was less in their intention than the forwarding of the Gentile Exodus. Flourishing towns have sprung up near rich silver-mines, to be deserted when the metal that made them was worked out; and the double flow of immigration has met in the middle of the continent since California made its marvellous start. But it is curious to remember how very recently all that broad stretch of continent which is now being reclaimed and garrisoned by civilization supplied stirring materials in abundance for those sensational travellers' tales which in the main were true, or at least credible. The very whistle of the steam-engine in scaring away the herds of buffalo helped to make the Indian braves fall back from the vicinity of the railway stations. But those Smoky Forks, Laramie Plains, and Bloody Bluffs which are now so familiar to passengers who need dread nothing more than the heat and the mosquitoes, were notorious till lately as favourite Indian lurking places, and not unfrequently took their significant names from savage onslaughts followed by atrocious massacres. Sections of the Platte and Arkansas Rivers, on the upper waters of the Missouri, which are now nearly as safe as the Thames at Maidenhead, in the last generation were the scenes of those adventures of the trappers and mountain-men so thrillingly related by Washington Irving, and later by Rurton in his *Far West*. Moving about among thriving towns with their factories and meeting-houses, to say nothing of prosperous homesteads standing in snug farmyards, it is not easy to realize that not many years ago the trappers, singly or in pairs, were "caching" among the hanging willows by the water-courses after having set those traps along the stream, which could scarcely fail to draw the attention of prowling braves should they chance to pass that way. These districts nowadays are open to any sportsman, unless he make himself liable to some local law of trespass, but he might go hunting and trapping long enough before he got skins to pay his expenses. Yet still up to the present day, the gentlemen who diverge from beaten thoroughfares into the wilder and more unsettled districts have generally had enough to tell us of roving Indians to give a spice of sensational interest to their narratives. In one of the latest works of the kind, that written by Lord Dunraven after his visit to the Yellowstone and the "Great Divide," we learn that, although the party were travelling at no great distance from the railway, the country was never considered safe anywhere in the neighbourhood of the Indian reservations. It is not in the nature of the Indian to keep within set bounds if there are buffaloes grazing anywhere near him, or white men who might be plundered and possibly scalped. But judging from things as they appear at present, it is probable enough that in the course of a year or so travellers and sportsmen may venture almost anywhere in United States' territory, except on its extreme southern limit, and come back with nothing more romantic to tell of than the ordinary outrages by roughs and rowdies in some mining settlement that calls clamorously for "regulating." In so far as abandoning their old traditions of warfare as to pit themselves in scientific strategy and formidable force against regular soldiers, the Sioux lay themselves open to a crushing blow. It is impossible that they can resist such a general as Sheridan, and they will, therefore, be driven all the sooner from the territory upon which they have hitherto kept a hold, and there will be nothing left for the survivors but retreat. Should they be pushed northward towards our Canadian frontier, as is most probable, the shattered remnants of them will be forced into keeping the peace, and will have to seek safety in obscurity and self-suppression. But if that is accomplished, the only Indian tribes who are left in a position to give trouble will be those Comanches and Apaches who still strike terror among the villages and the haciendas of the cowardly half-breeds on the Mexican frontier; and if we have not heard very much of these of late, it is probably because the inhospitable deserts of Arizona and New Mexico offered few inducements even to the most adventurous of travellers after they had once been explored. So that the conclusion of this Sioux war, if it does not end in the absolute extinction of the unfortunate aborigines, may at least be expected to give the deathblow to Indian romance.

THE RESPONSIBILITY OF PROMOTERS.

IN his treatise on *Ancient Law* Sir Henry Maine notices a complaint sometimes made against our existing system of equity, that its moral rules fall short of the ethical standard of the present day. It might with equal truth be said that in some respects the ethical standard of the present day falls behind the rules of equity.

In a case where a defendant to a Bill in Chancery answered that he was not aware that any rule of equity forbade what he had done, the late Lord Justice Knight Bruce remarked that "a man might be honest without being a lawyer." That learned Judge thought that the precepts of morality and law were identical; but it seems from the discussion of the Lisbon Tramways case that some lawyers hold views on fraud which are by no means consistent with ordinary notions of fair dealing. Mr. Albert Grant asserted, amid the applause of a crowded court, that he had only done what all the world was doing, and it remains to be seen whether the law will ultimately hold that what he did was wrong.

A case decided a few months ago may afford some principles of general application, and it will be seen that there has been a difference of opinion among judges as to the construction of the statute on which Mr. Grant's case depends. There was in the case to which we refer an agreement between A and the owner of a patent for the purchase of the patent for the sum of 65,000*l.*, to be paid partly in cash and partly in the shares of a Company to be formed by A. Three months afterwards A made an agreement with a trustee for an intended Company to sell the patent to the trustee for 125,000*l.*, payable partly in cash and partly in shares of the Company. Shortly afterwards the Company was formed, A being a director. A prospectus was issued which did not mention the first agreement for purchase. A lady applied for shares in this Company, which were allotted to her; and she afterwards applied to one of the Vice-Chancellors to have her name removed from the list of shareholders, on the ground that the prospectus was fraudulent. He refused to remove the lady's name, and she thereupon appealed, and the case came before four judges. Two of these judges held that the first agreement for purchase was not within the statute, and that, if it had been, the shareholder's remedy was only against the person making the omission. The third judge held that the agreement was within the statute, but the omission of it did not make the prospectus fraudulent against the Company. The fourth judge agreed with the third judge on the first point, but differed on the second. This fourth judge, Mr. Justice Brett, held, against the opinion of the other members of the Court of Appeal, that the shareholder was entitled to have her name removed, and there is much force in the reasons which he gave for that conclusion. One would expect, he says, that a remedial enactment would cover the danger theretofore unprotected—that is to say, "it would insist on the disclosure of everything which might naturally have an effect on the mind of an invited subscriber for shares as to whether he should trust the representations made to him, and become a shareholder." The statute enacts that every prospectus of a Company, and every notice inviting subscriptions for shares, shall specify the dates and the names of the parties to any contract entered into by the Company, or the promoters, directors, or trustees thereof, before the issue of such prospectus or notice, whether subject to adoption by the directors, or the Company, or otherwise. And any prospectus or notice not specifying the same shall be deemed fraudulent on the part of the promoters, &c., knowingly issuing the same, as regards any person taking shares in the Company on the faith of such prospectus. Mr. Justice Brett holds that this enactment "includes every contract made before the issue of the prospectus, the knowledge of which might have an effect upon a reasonable subscriber for shares in determining him to give or withhold faith in the promoter, director, or trustee issuing the prospectus, whether such contract was made by such promoter, director, or trustee before or after he became a promoter, director, or trustee, and whether or not such contract was made on behalf of, or was, if adopted, to impose a liability on, the Company." It will be seen that some of this language is applicable to Mr. Grant's case. After the finding of a jury, who cannot be called adverse, it can scarcely be contended that Mr. Grant was not a promoter. Nor can it be seriously doubted that Mr. Grant's contract with Messrs. Clark, Punchard, & Co. was a contract "the knowledge of which might have an effect upon a reasonable subscriber for shares" in determining him to give or withhold faith to the prospectus. It may be admitted that this contract was not made on behalf of or so as to impose a liability on the Company, and Mr. Justice Brett holds that this makes no difference. It would seem to follow that this learned judge would be of opinion that in such a case the prospectus might be deemed fraudulent as regards the plaintiff. In the case before him, Mr. Justice Brett felt no difficulty as to the promoter's liability. The question was whether the shareholder could maintain her application against the Company. "It is said that this section gives only a remedy by action against the promoter." These words seem to assume as beyond dispute that there would be such remedy by action. Again, the same Judge says that, unless the application could be maintained, "an enactment evidently made for the protection of unwary subscribers for shares," and contained in a statute intended to be worked mainly in equity, would give no protection in equity, but only at law.

In an earlier case, which arose out of the affairs of the Canadian Oil Works Company, Mr. Justice Blackburn gave an equally comprehensive exposition of this statute. When a person, he said, has committed a fraud, and thereby induced another to alter his position, if damage results, an action lies. If there be a duty, either arising from a statutory provision, or otherwise imposed, to disclose anything, then a *suppressio veri* is as bad as a *suggestio falsi*. After referring to the statute, he said that, as regards a person taking shares in a Company on the faith of a prospectus, without notice, a *suppressio veri* is a fraud. Assuming, then, that the contracts stated in the case were such as under this section

ought to have been disclosed, they were not in fact disclosed, and the plaintiff took shares in the Company on the faith of the prospectus. If, therefore, there was a duty to disclose these contracts, there was a cause of action in the plaintiff. Looking to the nature of the contract, it appeared that by one of them a large portion of the purchase money of property proposed to be transferred to the Company should go, not to the vendor, but to certain other persons, to be retained by them and the promoters of the Company. "I think," said Mr. Justice Blackburn, "that the object of the Legislature would be frustrated if this were held not to be a contract which it was necessary to disclose." He said, further, that a contract which must be disclosed "must be such a one as bears on the motives which induce people to take shares."

The construction of this statute cannot be altered by the fact that Mr. Grant made an effective speech. There is a saying on the Turf that a bad horse well managed is better than a good horse badly managed. Mr. Grant's business appears to be to start Companies, and we must suppose that unless a Company be well started its shares will not go. The public, says he, are like fish. It is impossible to tell what kind of fly would catch them. Mr. Grant would not perhaps object to be called a skillful fly-maker. One of his duties is described by himself as "keeping up the market." He does not himself put the price of shares up, but he counteracts unprincipled manoeuvres which would send it down. "He was charged with the interest of the Company, and the buying was *bond fide* for the purpose of protecting the undertaking." We quote from a summary in the *Times* of Mr. Grant's speech. The prospectus of this Company appeared in the newspapers on Saturday, and a week was allowed to apply for shares. But in the same newspapers the shares of the Company were quoted at a premium, and Mr. Grant explained that it was usual thus to deal with the shares of a forthcoming Company in advance. Mr. Grant says that Sir Henry James knows nothing of the practice of the Stock Exchange, and we shall probably convict ourselves of the same pitiable ignorance. But we are unable to see the utility of such proceedings. Suppose an undeniably useful and practicable undertaking, which is in the hands of a competent engineer, supervised by a Board of Directors of known experience and integrity. Are we to believe that such an undertaking cannot succeed without the interposition of Mr. Grant? In a recent novel of Mr. Trollope an astute financier brings before the public the Central Mexican Railway, and when a question is raised as to the probable traffic of the line, it is put aside as irrelevant. If a Company is got up merely for the sake of speculating in shares, all such questions are irrelevant, and in fact many Companies, whatever may be their objects or prospects, do serve no other purpose than speculation. We do not say that the Lisbon Tramways Company was of this fictitious character. It may perhaps have had a possibility of success. But we do say that, if a Company cannot go on without such help as Mr. Grant gives, it had better not go on. In fact Lisbon is managing to subsist without tramways, and a large sum of money has been transferred from the pockets of shareholders to the pockets of some other persons. Mr. Grant has aptly called Messrs. Clark, Punchard, and Co. contractors general for the Company, as they undertook to find rolling stock and directors, and everything else both useful and ornamental for the concern. The resignation of his office by Lord Henry Lennox shows that in some quarters dissatisfaction is either felt or feigned at Mr. Grant's "D. Q. account." In this respect public sentiment has certainly not been in advance of legal doctrine.

THE FINANCE OF DISTRICT CHURCHES.

THE Surveyors of the Metropolitan Board of Works have lately begun to raise, in their own prosaic and practical way, an ecclesiastical question of some importance, and of a nature very familiar in social and domestic economy. The provision for younger children under a settled estate in tail male, or the provision for children generally where there is no estate, settled or otherwise, except in the brain or hand of the parent, is a problem which is constantly presenting itself for solution, and which usually does find a solution, however perplexing its original conditions may be. It is not therefore under any fear as to the ultimate result that we are obliged to recognize, and that we urge upon public attention, the very difficult position of ecclesiastical finance which has grown out of the great church-building movement of the last half-century. If Churchmen of the existing generation find themselves in the presence of a state of things entirely unforeseen by their fathers or grandfathers, it is nothing but the common experience of society in all its arrangements; and the ordinary rule of prudence, that difficulties are the more easily surmounted when they are grappled with on their earliest appearance, must apply in this as in every other matter.

The rapid multiplication of district churches has been coincident during the last generation with the decline and fall of the ancient system of church rates. Indeed the new order appears to have developed a more vigorous growth in proportion to the decay of the old one; and it is more than probable that church builders have known little, and cared less, about the elaborate contrivances for the security of their works which had been devised by the wisdom of Parliament before any new churches were allowed to be built. The church-rate system, regarded as a permanent institution, was in 1813 and 1819, and still remains, the basis of the

series of Church-building Acts; and the entire collapse of this system can hardly fail to be attended by singular and unlooked-for results. We have no intention of wearying our readers with statistics. Everybody knows, more or less intimately, one or other of the great London parishes which were once suburban villages. Every one knows something, too, of what are now the suburbs of London, and of the great industrial centres throughout the country; and in what exact proportion the new, or district, churches may happen to outnumber the old parish churches it is not material to ascertain. In any case it is an overwhelming majority of the town populations for whom their sole parochial relation to the Church of England exists through the district churches. It is true that the obstinate conservatism of English habit has refused to acknowledge the fact, or to be bound by any Acts of Parliament asserting it; but the fact is so, nevertheless. Ecclesiastically, the resident in a district of Paddington or Poplar has no more connexion with the mother church of his civil parish than he has with any village church in Cornwall or Northumberland. Is it not written in "Lord Blandford's Act," 19 and 20 Victoria, cap. 104? Even the term "District Church," which we have used in its popularly accepted sense, is legally incorrect. "Chapels of Ease," no doubt, survive here and there; but district parishes and chapelries, consolidated chapelries, Peel parishes, and all the perplexing varieties of designation which forty years of legislation had invented, are swallowed up in the "New Parish," of which the incumbent is the "Vicar," or deputy of some person or persons unknown. He is very angry if any one gives him the higher title of "curate," and legitimately so, for he has a special Act of Parliament to back him; but his indignation knows no bounds if his "vicariate" is supposed to be one of subordination in any shape to the curate, whether rector or vicar, of the mother parish out of which his district was carved. Such as he is, and such as his "New Parish" is, the law has made both him and it; and for the ecclesiastical community so formed it has proceeded to make, or to unmake, still further provision. For the furtherance of the task of building up the Church of the future the wisdom of Parliament has improved considerably on the prescription of Egypt. It has not withdrawn the straw from the brick-making, but has prohibited instead the digging of the clay.

In every new parish the ecclesiastical body corporate consists, as of old, of the incumbent and two churchwardens, who may be described generally—the few exceptions being scarcely worth mention—as so many bodies with no individual liabilities and no corporate assets. The churchwardens are appointed, theoretically, one by the incumbent and the other by the ratepayers; but the last-named constituency has ceased to exist, because the only rate which it was ever legally liable to pay has been abolished. In practice, therefore, the neo-parochial constitution of the Church of England resolves itself into a committee consisting, under the most favourable circumstances, of three persons, but very commonly of only one, who have to tax their united or unaided ingenuity to devise means for keeping up the services of the Church and for preventing the fabric from falling about their ears.

The only means known to the law, exclusive of the Church-rate, by which the new churches to be built under the Acts of 58 and 59 George III. and the statutes extending and supplementing the same could be supported, were the pew-rents, which, it seems to have been supposed, would be readily and largely paid. There would be a small addition certainly in "surplice-fees," increased in some cases by burial-fees; but the vested rights of existing rectors were jealously guarded, and the complete independence of the District Church was only reached by gradual and cautious stages. As the Acts relied on the ratepayers for the whole support of the fabric and services by Church-rate, the pew-rents, which were to be assessed by the Bishop and assigned by a special Order in Council in each case, were ordinarily appropriated to the use of the minister entirely, a fixed salary of 10*l.* or 20*l.* being first reserved out of them for the clerk. The later enabling statutes known as the Trustees' Acts gave facilities to private persons for building churches, and these in the reigns of George IV. and William IV. made some sort of provision for a fabric fund, though very inadequately. In churches erected under the Acts last named it has been usual to assign some portion of the pew-rents to the maintenance of the Church and its services. The source of income, however, derivable from pew-rents has been gradually drying up, from various causes. The increase of population and the migration of the wealthier classes have exhausted the resources of many once well-to-do districts; the necessary multiplication of free seats has operated in the same direction; and a strong and growing objection to the principle of routed pews has probably done more than anything else to weaken the system which it bids fair in due time to destroy, together with the architectural and sanitary abomination of galleries, so intimately connected with it.

But although pews and pew-rents are vanishing fast, and will shortly perhaps pass altogether into that limbo of Hanoverian orthodoxy where the Lion and Unicorn rest peacefully side by side with the Man who may not marry his Grandmother, it is necessary to take them into account in estimating the present condition of popular opinion and practice in relation to district churches. The new parishes formed within the past fifty years differ essentially from those created in the two centuries preceding to meet the exigencies of increasing population. In the East and West of London alike, as elsewhere, the formation of a new parish had always involved the creation of a distinct civil as well as

ecclesiastical organization. The whole series of modern statutes, on the contrary, leaves the civil parishes untouched, and so far as the new districts are concerned pronounces a sentence, if not of divorce, at least of judicial separation, between Church and State. The modern subdivision of populous parishes and the growth of Church extension would have been impossible under the older system, and thus any disadvantages which the change has involved must be treated as inevitable. One of these disadvantages is the separation of local interest from the new ecclesiastical centre. It is not as though the resident ratepayer had no parochial tie at all; he remains a civil parishioner of the mother-parish, which he does not distinguish from the mother-church. He rents a pew in the district church near his house, and it is as likely as not that he describes this transaction as "patronizing Mr. Honeyman's Church." For he has no idea of the distinction between Mr. Honeyman the (once) perpetual curate and his counterpart of the Proprietary Chapel. Nor is this much to be wondered at. The Proprietary Chapel, with its pews in the daylight and its wine-vaults in the dark, was, in London at least, the germ out of which first the chapel of ease and then the district church were developed. Architecturally the latter phase very much resembled the former, and the popular preacher, in the one case as in the other, may have seemed equally anxious to "fill his pews," and "make a good thing of it." Hence has arisen the widely-spread popular belief that the pew-rents, or, in other words, that the incumbents of district churches, are responsible for the maintenance of the fabric and services. As a consequence, the "Quarterly Collections for the Church Expenses," which in Dissenting chapels have always been taken as a matter of course, have not unfrequently been described in pew-rented churches as "the minister's begging for his own pocket." Sensitive men, in order to avoid the annoyance of this ignorant misrepresentation, have very often assumed the responsibility thus thrust upon them, and thereby assisted in bringing matters to their present pass. But other influences from the side of the clergy, as well as from that of ignorant or indifferent parishioners, have contributed to the same result.

At the time of the passing of the Church-building Acts Ecclesiastical Commissioners were unknown. The legislation which created them, and enabled them in time to absorb the Church-building Commissioners and to assume their functions, made the second series of statutes, known as the "Peel" or "New Parishes Acts," possible, and introduced the system of endowments which is regarded now with a far greater amount of clerical and Conservative favour than fell to its share when the scheme was first proposed. The "Common Fund" has provided a mine from which the deficiencies of pew-rents have been largely supplied; but the stipends assigned from it to individual incumbents are very moderate indeed. They are calculated to the lowest standard at which a clergyman can live in tolerable freedom from pecuniary anxiety; and there is something ludicrous in the assumption which is so constantly made that the incumbent of a district church endowed by the Ecclesiastical Commissioners is liable for, or can possibly undertake, the maintenance of the fabric and the repairs of a large and expensive edifice which, within thirty or forty years of its erection, in the atmosphere of London at least, will require the outlay of two or three times his whole annual income. Dilapidations, as they stand now in respect of parsonage houses, are a burden often oppressive enough; and no one can seriously suppose that the dilapidations of churches are to be added to the pile, although this logically follows from the theory of the incumbent's current liability.

We should be sorry, at the same time, to hazard a guess as to the number of incumbents who have already made themselves liable to be dealt with as "reputed owners" of their churches by taking into their own hands the direction and control of works which properly and anciently belong to the churchwardens. Certainly their inducements to such a course are many, and in some cases practically almost imperative. The poverty or apathy of the residents in a district; the supersession of the parochial tie by the congregational; the want of any competent person, or perhaps of any one at all, to undertake the office of churchwarden, which carries with it no local prestige, as in the old parishes; the acceptance of that office made conditional, very likely, on a private guaranty against pecuniary loss by the incumbent; and the very natural desire to carry out one's own ideas as to decency and order in the surroundings of public worship—all combine to persuade a clergyman to take into his own hands the management of expenditure for which he is popularly expected to find or to raise the means. Not unfrequently, too, the scale of outlay has been fixed by the arrangements of a time when a richer congregation surrounded and attended the church. Galleries, which are really a separate block of building commanding a view of the interior, require a distinct police of their own, besides being often the habitation of a white elephant in the shape of a cumbersome and costly organ. But there is danger lest the well-meant liberality of some of the clergy, and the generous self-sacrifice of others, should lay the foundation of a custom which may harden into a rigid system, resulting, as it must necessarily do, in hopeless personal difficulty and structural decay. The somewhat boastful parade which Nonconformists are apt to make of the beauties of the voluntary system in this respect presents no parallel. The two cases are not *in pari materia*. When a Dissenting chapel cannot be supported, it can be sold—as has recently been shown in two instances very near to each other in time and place—to the Roman Catholics or to the Bishop of London's Fund; and a summons

from the Metropolitan Board might easily be met with the most perfect indifference. The Surveyor of the Board could be left to find his own remedy, and the "man in possession" might make himself very comfortable in the vestry. The Church of England has not as yet reached this stage of development in her parochial system, and it is only because Churchmen generally regard such a possibility as inconceivable that they have not yet taken any combined action to meet the growing difficulties of Church finance. It is not our present object to suggest any scheme for such action; but it is quite clear, as was lately pointed out by "A City Rector" in the *Times*, that the worn-out expedient of a "special effort," or, in other words, the formation of a new society with its secretary and subscription list, is not worth a thought. Churchmen in England are numerous enough, and wealthy and powerful enough, to do anything they choose; and when once the fact has been realized that the great bulk of the town populations are associated with the Church of England only by a system which has no working financial organization and no security for raising the necessary resources, it is impossible that the work of Church extension, which has been so magnificently commenced during the present century, can be left to depend for its maintenance on spasmodic and irregular individual efforts supplemented by the chapter of accidents.

COBHAM.

THOUGH the high road to Rochester runs over the classic height of Gad's Hill, and though the ancient Watling Street ran through Cobham Park, the peninsula which divides the Thames from the Medway is little known to tourists. It is too near and too far. In old times it was too cold, and Hasted, writing only in the last century, complains that the woods and foliage "give it in general a gloomy appearance." Moreover there was no "road of traffic" through the parish, and the pilgrims' way to the shrine of St. Thomas bordered, but did not enter, it. It is not so much as mentioned under *Chenith* in the Domesday Survey, and the manors in the parish are, or were not long ago, still subject to Dartford. It is, however, to this out-of-the-way, gloomy, unnoticed place that the Kent Archaeological Society propose to go next Thursday, and people who attend the meeting with Hasted's account in their minds, or after a vain hunt through the Domesday Book, have a pleasant surprise before them. The high, cheerless chalk hills conceal an oasis; the "gloomy" woods are full of everything that gives a charm to English scenery; the antiquary will be more than satisfied with the church and its four-and-twenty brasses all in a row; the artist cannot choose but admire the red brick house among the trees; the gallery of pictures is one of the best in England; the views across the Thames on the north extend far into Essex, and across the Medway to the south include not only Rochester with its cathedral and its castle, but even the battlefield in the valley by Aylesford, the site of Hengest's great victory, and the grave of Horsa. Nor is Cobham itself wanting in historical associations of the regular kind. The name of the place is connected in our minds with a man whom many people are inclined to regard as a martyr. Though Sir John Oldcastle was summoned to Parliament in his own name, he is better known as Lord Cobham; and he was not the only victim of political expediency who bore the same title. Henry V. sacrificed the Lollards to gain the Church's support for his expedition to France, and James I. did not hesitate for a similar purpose to send George Brooke to the scaffold for participation in the supposed Raleigh plot; and, though he reprieved the elder brother, who bore the old title of the family, he seized the inheritance, and allowed Lord Cobham to die a pauper. And even a third martyr may be found to be connected with Cobham. If it is true that James, Duke of Lennox and Richmond, offered to suffer instead of Charles I., as having been one of his responsible advisers, we have not only another prominent figure for our Cobham retrospect, but an early and practical theory of Ministerial responsibility. But when a Lord of Cobham is mentioned, Sir John Oldcastle's memory is more often evoked than that of any other holder of the estate. It is, however, difficult to connect him with any place in particular, unless it be St. Giles's Fields, where he was roasted in his armour. Even here there is some doubt, for it has been stated that it was in Smithfield he suffered, after he had announced to Sir Thomas Erpingham that he should rise again in three days. It is strange that, notwithstanding the prominent place occupied by this Lord Cobham during his short career, so little is known about him. The honour of being his birthplace is claimed by at least two old castles. It is usually assigned to Oldcastle in Monmouthshire, a little village on the banks of the Monnow. But recent investigators claim it for another Oldcastle, now known as Old Hall, in Almeley, a parish near the borders of Herefordshire, where, though the castle has wholly disappeared, a more trustworthy piece of evidence is to be found. Another Sir John, the grandfather of the martyr, some time in the fourteenth century, presented a parson to the living of Almeley.

The figure of Joan de la Pole, whose marriage with Oldcastle made him Lord of Cobham, is another upon which much useless conjecture has been spent. The daughter of a previous Joan, and the mother of a third, who successively endowed their husbands with the estate, she is now chiefly remarkable as a distributor of monumental brasses. One of her husbands, Sir Robert de Hemenhale, is not commemorated here. The second, Sir Reginald Bray-

brook, by whom she had at least ten children, possibly thirteen, is buried at Cobham under a brass, as is also his successor, Sir Nicholas Hawberk. Of Sir John Oldcastle there is no mention in Cobham Church; and Sir John Harpedon, who survived his wife for four-and-twenty years, though for his superior merit he is buried near the tombs of the Kings at Westminster, is now chiefly remembered for the fine example of plate armour furnished in his brass. Brasses seem, indeed, to have followed the Cobhams and their connexions. Lingfield Church, in Surrey, where the Sterborough branch had their burial-places, boasts of ten or eleven, besides altar tombs of great magnificence, and both at Cobham and at Lingfield the piety of a descendant of the family has secured the monuments as well from decay as from injudicious restoration.

On a smaller scale, Cobham Hall resembles Hatfield in many particulars. The same red brick, the same mullioned windows, the same cupolas, mark both buildings; and it is to be observed that Cecil had probably a hand in them both. Not only was he married to the sister of Lord Cobham, but he was himself the lord of the adjoining manor of Cobhambury. Cecil's hand may be seen in the advancement of his brother-in-law, who, however, deserved well of the higher powers by his betrayal of Norfolk in 1572. A chimney-piece in the gallery bears the ominous motto, "*Sibi quisque naufragium facit*"; but the storm did not break upon the family till the following reign. Henry, Lord Cobham, his son, was a knave or a fool, or both; he made his own shipwreck very soon, and though he was not beheaded like his brother, he was deprived of Cobham, and the house which his father had built with such care was granted to the King's cousin, Ludowick, Duke of Lennox. The present owner is the heir of this grantee, and owes the Darnley earldom, a title which sounds almost royal, to his descent by several females, through the Hydes and O'Briens, from the great Lord Clarendon, and the Lennox Stuarts. The Stuarts and their successors have been by no means content to leave the fabric of the house alone, and the result is a very pretty architectural puzzle for the archaeologists. In the guide-books the central building, connecting the long wings on the north and south, is ascribed to Inigo Jones and the *régime* of the early Stuarts. But the apex of a very modern-looking front bears the date 1662, when Inigo was long dead. This is puzzling enough; but four tall unfluted pilasters of Portland cement seem to dispose of the question, and the name of the great Wyatt, which comes into the story a little further on, will account for anything. It seems, however, judging from a drawing made in 1758, that this portion really may have been originally built by Jones; his handiwork being thoroughly disguised by the pilasters and by an upper story, on which the fourth earl, who was a great builder, placed the fictitious date. Scattered round the other sides of this garden court are shields of arms, initials and dates, all referring to William Brooke, his ancestors, the Cobhams and Braybrooks, his sons, his wives, and his sons' wives. Wyatt's work is chiefly to be seen in the interior, almost every part of which he disguised and modernized. The entrance, which had been, in all probability, in the central building, was removed to the north wing, where a long low porch of not very deceptive architecture admits to the house by a narrow passage below, and forms by its flat roof an approach to the terrace from the windows above. The Gilt Hall, or music room, contains a ceiling on which the arms and devices of the Stuarts appear, but it is not easy to trace Inigo Jones in any part of the design. It forms, however, a magnificent and worthy centre for the whole series of apartments, its chief fault being the negative one, that it causes the older and less gorgeous chambers to look dull and dingy by contrast. Wyatt was not so successful with the long gallery. The two quaint fireplaces, and a row of bay windows on either side, must have made it once worthy to compare with the more famous gallery at Haddon. But the blocking up of all the windows on one side, the smoothing and painting of the ceiling, and the treatment of the walls from which the panelling has been stripped and dark red paper substituted, have turned it into an admirable show-room for pictures, though it is commonplace and ugly when considered as an Elizabethan Gallery, one hundred and thirty-six feet long. The visitor will do well to penetrate into another desecrated chamber, the roof of which is said to have been ornamented with the arms of Queen Elizabeth, but at present a clumsy forgery occupies their place, and the panelling has disappeared from the walls. The room contains four pictures by Paul Veronese, which will astonish those who have never seen his works at Venice. The park, like the house, is full of objects of interest, and though the house has been carefully, and it would almost seem purposely, placed where the least view is to be seen, it forms itself a pleasing feature from other points of view. Cobham does not contain any architectural features older than the Elizabethan period, but it may fairly be compared, or rather contrasted, with Knole. The one, a manor of the Archbishops, and bearing in its older features traces of a semi-ecclesiastical character, became a mansion of the later nobility in the reign of Elizabeth; the other, a manor-house of a different kind, the seat of a baronial family of wealth, became in like manner, and almost at the very same time that the Sackvilles went to Knole, the seat of one of the members of the new Stuart peerage; but both offer examples of that unfortified style of ancient rural residence which no other country in Europe can boast, evidence at once of long continued personal and national security.

MANAGERS AT ODDS.

LONDON is almost the only European capital where art is supposed to be held in honour and where one of the most important branches of art is left to shift for itself. It would be too long and too intricate a business to trace the steps by which dramatic representations, beginning in this country as in others by being things of serious import and influence, have in the main been for long regarded as frivolous matters destined to afford a shallow amusement and nothing better; but that they should ever be held in this estimation is unfortunate. Things have, no doubt, of late years improved in this respect; a desire has been shown by managers of theatres to supply something besides mere gratification of the eye with brilliant spectacle, and of the ear with clever or stupid nonsense; and in most cases when the supply has been good it has seemed that a sufficient demand existed for it. Those people who believe that the stage in England might, without any suspicion of pedantry, become, under fitting conditions, a means of education as well as of amusement, are perhaps too apt to compare the results produced by such managers as we have spoken of in London with those which are obtained in Continental theatres. It should be observed that the subsidy given to the best, and even to several second-rate, Continental theatres enables the managers to disregard to some extent the probable loss from plays which may be admirable in intention and execution, may secure without reservation the praise of fine critics, and yet may be wanting in some element necessary to engage popular favour and obtain a return in money which shall cover the expense of their production. It might also be remembered that even a subsidy and the responsibility of keeping up the reputation of the first theatre in Europe do not always prevent a manager from producing plays which, as far as the improvement of the world is concerned, might as well have been left on the shelf. If the Théâtre Français rejected the brilliant and brutal utterances of M. Dumas, he would no doubt find a ready market and thronging audiences elsewhere. As it is impossible, even with the advantages which Continental theatres enjoy, to avoid the effects of competition, it is only to be expected that this consideration should enter largely into all theatrical arrangements which are not supported by Government recognition or assistance. It is perhaps idle, for some time to come at all events, to hope that any such official support as is given to the representation of life and nature on the walls of the Royal Academy will be extended to their presentation on the boards of the stage. To the production of certain things in theatres the resources of private wealth have often been applied, and it may be that the project often mooted of bringing such aid to bear upon the establishment of a national theatre may some day be carried out. Meanwhile, the nearest approach to permanent support of a dramatic institution is to be found in the subscriptions given to the lyrical drama at Drury Lane and Covent Garden; and the contributions to the New Opera House on the Embankment may be regarded as tangible proofs that the wealthiest and perhaps not the least educated capital of Europe is not blind to the fact that the opera is a thing which it is worth while to encourage as one best can. We may be too sanguine in supposing that the interests of art are uppermost in the minds of all those who have adopted this scheme; and it may have been an unpleasant surprise to some lovers of music and the drama to find that the general interests of musical art are apparently disregarded by a manager to whom the public has not been ungrateful, and from whom a more generous spirit might have been expected.

Such an impression, rightly or not, the letter addressed by Mr. Gye to the daily papers on the subject of the New Opera House is likely to have produced. Mr. Gye and Mr. Mapleson divide between them the duty of providing operas for the English public; and at one time an attempt was made to combine this divided undertaking. There is a vast number of singers to whom an engagement at a London opera house is an object, and so many out of these have some real claim to be heard by a London audience that one house open for only a few weeks in a year could hardly be enough to meet all reasonable demands of performers and audiences. This is one reason why the conversion of the two opera houses into one should be difficult; and there are no doubt many other reasons. But, whatever may have been or may be the relations between the proprietors of the two operatic establishments, it is at least a singular proceeding for one of them to write to the daily papers in order to throw cold water on the schemes of the other for extending his usefulness to the public. Mr. Gye seems to have thought his letter required some kind of introduction, and said that he should probably have abstained from making comments on the scheme "had it not come to my knowledge that statements have been made to the effect that the principal artists of Covent Garden are engaged to sing at the new theatre"; and Mr. Mapleson replied that he heard of these statements for the first time in Mr. Gye's letter. It is probable that many people shared Mr. Mapleson's ignorance on this point; and, considering the sums now given to first-rate singers, it would obviously be impossible for Mr. Mapleson to engage "the principal artists of Covent Garden" for his new theatre, unless he previously got rid of the leaders of his present company, in which case they would be open to an engagement with Mr. Gye, who could not lose much by the change. The manager of Covent Garden must know better than any one, to judge from the arithmetical calculations in his letter, that no one director could keep in employment the two companies who have been singing this season;

and sufficient proof is given that there are enough good singers to supply both houses by the fact that, in spite of the secession of M. Faure, the greatest lyric comedian of the day, to the other house, Mr. Gye has been able to produce various operas which have been attractive. Mr. Gye, in his letter, after admitting that he was "an interested critic of the scheme" (Mr. Mapleson's)—an avowal which was perhaps unnecessary—went into calculations of his rival's expenses, through which we need not follow him at length. It is, however, worth while to notice his first remark. "The architect of the proposed theatre states in his report that the building can be finished for 200,000*l.*, but he adds these ominous words—of course this amount will not include excessive gilding, carving, inlaid pavement, mosaics, and statuary." Mr. Mapleson, in his reply, observed, with perfect truth, that "at some of the Continental Opera Houses (the New Grand Opera, for instance, of Paris) there is more gilding than is at all necessary." As regards the New Grand Opera of Paris, the "excessive" gilding is the gross blunder in the decoration of the house; and it is difficult to see why any "excessive" ornament, whether of gilding or of mosaics, should be required for a theatre devoted to the best possible interpretation of opera. It is no doubt desirable that there should be a pleasant foyer for spectators to walk about in during unnecessarily long intervals between the acts; and this is no doubt more desirable in London than in Paris, where, in ordinary weather, if there were no foyer, a pleasant boulevard would be available. But it is possible to provide a convenient and pretty resort within the building for people who wish to exchange ideas or words without excessive gilding. The rest of Mr. Gye's letter was taken up with estimates of the expenses of the proposed new house, and he ended one of his statements by saying, "The similar expenses on my theatre are now under 9,600*l.* per annum, so that, to use a common phrase, I should for many years have a pull of about 23,000*l.* a year over the new theatre." Criticism of this kind in such a case is surely in bad taste; to say no more, it reduces the position of an operatic manager to that of a puffing tradesman, and gives to such tradesmen an unfortunate precedent. It would be as reasonable for one maker of ordinary goods to protest in the *Times* against the manufactures of another as for Mr. Gye to point out through the columns of that journal that he has a pull of so many thousand pounds over another manager who is attempting to improve his representation of opera.

Without going into the merits of the commercial discussion between Messrs. Gye and Mapleson, we may observe that it is to be regretted that such a discussion should ever have taken place. There are always enough influences at work to prevent the stage from occupying the high position which it should occupy; and one would have thought that managers of London opera-houses had enough on their hands without attacking each other's schemes in print. They have not, as Continental managers have, a staff of singers who can be constantly working for them, and upon the working body of whom they can rely, in the absence of an exceptionally gifted performer, for an adequate and harmonious rendering of an important work. The first-rate singers heard in London are generally well acquainted with their parts before they appear in them here, or, if they are not, a new part has no dangers for them. But it is not upon them alone that success in the vocal part of an opera depends. The chorus has much to do with the efficient rendering of a new opera. And when six performances a week are given in a season, to quote Mr. Gye's letter, "spread over sixteen or seventeen weeks," it is not surprising if the chorus-singers, who, it may be remembered, have none of the rest which the principal singers gain by change in the operas, occasionally sing false and want animation in their acting. It is not the manager alone who is to blame for such mistakes as these. He has to provide entertainment for an audience the most remunerative part of which knows little and has little love of music, and yet is eager to have constant opportunities of being seen at the opera. There is a certain number of professional and amateur critics to be found in the stalls and boxes of the opera-houses; but they represent a small percentage of the people who fill those places because they think it will redound to their social honour and glory to be seen there. The mass of spectators who go from love of music, not of fashion or ostentation, is to be found in the gallery, the only part of the house where one is sure not to be disturbed by irrelevant babble while wishing to listen to the music. And it seems likely that a full gallery has less relative importance to operatic than to theatrical managers. Looking at the difficulties, some of which we have mentioned, in the way of operatic performances in London, it is to be regretted that the question of an improved rendering of opera should have been reduced to a disquisition upon the cost of gas, inlaid pavements, and excessive gilding.

CHEAP RAILWAYS.

THE beginning of railways in China is interesting at once socially, commercially, and strategically. It may be expected that a fresh demand will thus arise for British ironwork, and operatives will do well not to spoil this new market by quarrels with employers. The Chinese can hardly fail to perceive the value of the steam-engine, and probably before many years they will try to make it for themselves. But in the meanwhile they are likely to come to us, and it is therefore satisfactory to know that the first Chinese railway is actually working at Shanghai.

In a new country it is probably desirable to adopt cheaper

methods than have been used among ourselves; and this, being an experimental line formed with limited capital, has a gauge of 2 ft. 6 in., and is laid with a 27 lb. rail of the "Vignoles" section on cross sleepers. The flat-bottomed "Vignoles" rail is shaped like a reversed T, and it differs from the double-headed rail in possessing, in consequence of its wide foot, greater lateral strength in itself to resist the outward thrust of the wheels without the support of chairs, while at the same time it possesses as much vertical strength. The double-headed rail has been largely used in England, France, and elsewhere in Europe, and it possesses undeniable advantages. The metal in it is disposed advantageously so far as vertical strength is concerned, and the rails can be reversed, so that when one face is worn out the other can be used. Also these rails can be efficiently connected at their ends by what are called "fish-plates." On the other hand, this form of rail has little lateral stiffness, and requires extraneous sideways support. It possesses in itself but a small base, and requires chairs not only to support it vertically, but also to spread the weight carried by it over a larger area than the base of the rail itself affords. Besides the "Vignoles" rail, so called from its having been extensively used by Mr. Vignoles, the engineer, there is another variety of flat-bottomed rail called the "bridge" rail, from the resemblance which its cross section bears to the elevation of a bridge with abutments and an arch spanning an opening. This form of rail was introduced by the late Mr. Brunel, and is largely used on the Great Western Railway and other broad-gauge lines with longitudinal sleepers. We have taken this description of the principal varieties of rails from Mr. J. W. Barry's *Railway Appliances* (Longmans), which clearly and conveniently describes the details of railway construction, subsequent to completion of earthworks, bridges, and viaducts, and may be usefully consulted for the methods most applicable to the formation of railways in a new country. It appears that, as regards gauge, great diversity prevails in the world. In France, and generally in Europe, the English narrow gauge of 4 ft. 8½ in. has been adopted. But the Irish gauge is 5 ft. 3 in., and in British India and our colonies a gauge of 5 ft. 6 in. has been largely used. In Queensland, Tasmania, the Cape colonies, and Japan the gauge is 3 ft. 6 in. The United States offer examples of various gauges from 3 ft. to 8 ft. In China it is probably matter of chance which of all these gauges will be ultimately adopted; but it may be supposed that there will be some increase upon the 2 ft. 6 in. of the experimental line. Mr. Barry tells us that some of the railways in the United States which are continuous differ slightly in gauge to the extent of one or two inches, and rolling-stock is interchanged between their lines, though with the inconvenience of the wheels running tight or loose as the case may be. Attempts have been made to construct rolling-stock with wheels which should be capable of sliding on their axles, so as to admit of adjustment to different gauges, but the experiment has not been very successful. The principle adopted in British India is to use the gauge of 5 ft. 6 in. for trunk lines, and a gauge of 3 ft. 3.3708 in., or one French metre, for subsidiary lines. In Peru, gauges of 1 metre, 3 ft. 6 in., and 4 feet, as well as higher gauges, have been employed; and all this points to the general adoption of cheap railways in new countries, or for subsidiary lines. Engines for such railways are lighter than those used upon our lines. Unfortunately for the maintenance and renewal of the permanent way, the only mode by which up to this time the power of the locomotive has been applied to the traction of trains is through the adhesion due to the insistent weight of the driving-wheels on the rails. The weight on the driving-wheels of large engines, such as drag the Great Northern express trains, is as much as fifteen or sixteen tons on a pair of wheels, or eight tons on each wheel when the engine is travelling steadily, and this may be much increased when the engine is lurching. This great weight is most damaging to the permanent way, and efforts are made on most railways to get rid of the concentration of weight, without giving up any of the tractive force due to the weight, by distributing the weight required for adhesion over two, three, or four pairs of driving-wheels coupled together. The system of coupling engine wheels has, however, many disadvantages, and it is a moot point whether it is less damaging to the permanent way than heavier concentrated loads carried on a pair of uncoupled wheels. In contrast to the heavy engines used on English lines, two locomotives have been specially constructed for Shanghai. "They are six-wheeled, coupled, side-tank engines, the working weight of each being about nine tons."

The Larmanjat system, adopted by the celebrated Lisbon Tramways Company, is another example, although not a happy one, of an attempt to apply steam cheaply to locomotive purposes. The principle of this system is a central rail between two lines of timber, and both engines and carriages are supported partly on central and partly on outside wheels. Engines constructed on this system are stated (in a prospectus) to be capable of ascending and descending steep gradients, of being worked on any ordinary public road, and of travelling at a speed of twelve or fifteen miles per hour. It will be remembered that the principle of the central rail between two side rails was adopted on the line over Mont Cenis, and is now used on the Rigi Railway. The Larmanjat system dispenses with side rails, and probably it ought not to be condemned on the experience of the unfortunate Lisbon lines alone. Returning to Mr. Barry's book, we find him wishing rather than hoping that "some means may be found of applying the tractive force of the locomotive through all or through most of the wheels of the vehicles forming a train." It would be difficult, he says,

to estimate the saving which might thus be effected in railway working expenses. But the tendency has been lately the other way. The weights on driving-wheels have been increased as greater tractive power was required, and it has consequently become necessary to pay greater attention to the quality of metal used for rails, as well as to the shape and arrangement of rails, chairs, and sleepers. We have seen that the Shanghai Railway is laid "with a 27 lb. rail"; whereas in England the "bridge" rail, used with longitudinal sleepers on the Great Western Railway, weighs 62 lbs. per yard, and rails used on cross sleepers weigh from 75 to 85 lbs. per yard. This weight is necessary for the heavy traffic of our English lines. We do not know whether the Great Western system has been extensively imitated in new countries, where, as a rule, wood is more plentiful than iron. Apart from the saving of iron in the rails, the longitudinal system is safer than the cross-sleeper road in the event of the wheels leaving the rails. In such an event the wheels on the cross-sleeper road drop into the ballast between the sleepers, and then bump heavily over one sleeper after another, breaking the couplings and springs and seriously damaging the carriages; while with longitudinal sleepers the wheels of vehicles which have left the rails can run, and often have run, along on the top of the longitudinal timbers comparatively smoothly, and without serious damage to the rolling stock, until the train has been stopped. The rails first used on the horse tram-roads were flat plates, which were spiked down to longitudinal timbers. The term "plate-layer" seems to have been derived from that time. Afterwards a flat-footed rail was substituted for the flat plates, and this in turn gave way to the double-headed rail. The introduction of this rail necessitated the use of some sort of support, to secure it vertically and horizontally in its proper position, and the appropriate name of "chair" was given to the support introduced between the rail and the sleepers. Stone sleepers, now very rarely seen, were much used in the early days of railways in this country, and possessed the great advantage of durability. But in the entire absence of anything to act as an elastic cushion between the wheels of the vehicles and the ballast, a road laid with stone blocks was harsh to travel over, particularly at high speed. Still in places where iron and wood are expensive, and stone is cheap, and where speed need not be high, stone sleepers should not be despised. In countries where wood is scarce, or exceptionally liable to decay, it may be advisable to use iron sleepers, and the cast-iron "pot sleepers," which are both chair and sleeper, are a convenient form, as ballast can be rammed into these pots or bowls.

Mr. Barry's book brings strongly to mind the progressive character of the railway system of the world. Forty years ago the variety and intricacy of the business now transacted at our chief stations was a thing undreamed of, and, indeed, it is difficult to believe in such great effects being produced by simple means. "The wheels of vehicles are kept on the rails by the flanges, which project downwards on the inner side of the rails, about an inch below the surface of the rails. Thus the wheels will follow the guidance of the rails." Here we have the plain principle on which the whole complicated system of "points and crossings" depends. It marks a cardinal distinction between railways and other methods of locomotion in which direction is changed by something due to the moving body itself, and not to the road. Many disastrous accidents at "facing points" indicate the facility with which enormous moving masses obey slight impulses. By merely moving the points two inches one way or the other the direction of a train can be altered; and if of two lines connected by "facing points," one line be clear and the other line be already occupied by trucks or carriages standing on it, an approaching train can be directed either to safety or to destruction by this small amount of motion. On one memorable occasion the operation called "splitting a train" was supposed to have been performed by mismanagement of facing points, and with murderous result. One of the most interesting of Mr. Barry's chapters treats of the arrangement of stations where space is valuable, as in London. The platforms of the Metropolitan Railway are now long enough for such trains as can be conveniently worked. But some of them were originally shorter, and had to be lengthened at great cost. A practical remark is that, with inclined planes, it is as economical in labour to wheel a barrow up to the height of a platform level with the floor of a van as to lift each article up to the same height separately from a barrow on a low platform. The growth of passenger traffic in this country is, says Mr. Barry, so remarkable that, even where only a very limited traffic seems probable, provision should be made for a large increase. This advice need not be limited to England. If the railway system should take root in China, its growth is likely to be rapid. It will be interesting to see what gauge and form of rail are adopted, and the Chinese coming so late into the field will avail themselves of the accumulated experience of both hemispheres. If their dense population takes to active locomotion, it may appear that powerful engines and spacious stations will be necessary. It may, at any rate, be unwise to adopt a narrow and unelastic system.

DOG DAYS IN COURT.

IF we wanted a proof of the utility of the Judicature Act, we should find it in the fact that the Queen's Bench Division of the High Court of Justice is open for hearing urgent cases once a week, instead of closing at the end of the old-fashioned legal term. With the improvement of civilization the wants also in-

crease; and perhaps our forefathers were not less happy because they contrived to transact the business of existence without the weekly interposition of a court of law. But now that we have got judges always at hand, it is difficult to conceive that we could ever have done without them. There was, for example, a case that arose on Monday last "in the matter of a dog," and, constitutional principle having been violated by magistrates, the Court immediately interposed; whereas, under the old system, it could have done nothing until after the Long Vacation. It appears that a complaint had been made to magistrates under the "Dog Act," against a lady in respect of a "Pyrenean wolf hound," alleged to be dangerous, and on 23rd May last, the case came on for hearing, and the magistrates "on hearing the complaint," made an order that the dog should be destroyed, and that a penalty of 20s. per day should be imposed on the owner for every day's delay in execution of this order. The lady now applied to the Court to set aside the order, as not warranted by law, and it appeared that in the meantime the dog had been removed to the Continent, and thus withdrawn from the jurisdiction of the Court. We omit for the present the important question whether there is any Extradition Treaty applicable to the case, or if not, whether such treaty ought not to be negotiated. The dog may chase wolves in his native Pyrenees unpursued by policemen, and as his character abroad is unaffected by the sentence of the English Court, he enjoys all the rights of a free-born animal, and will be accounted harmless until he is proved dangerous. In a natural and wholesome state of law "every dog," as a Scotch Judge said, "is entitled to one worry," and we should hope that in any European country except police-ridden England, a dog would be assumed innocent until he were proved guilty. We proceed, therefore, to consider the proceedings of this bench of magistrates on general principles of jurisprudence, and without anxiety for the dog, who has happily escaped beyond their reach. The order for the destruction of this dog is, we apprehend, clearly bad, inasmuch as on merely hearing the complaint, without any adjudication that the dog was dangerous, it proceeded to sentence him to execution. We are aware that the lines

Let dogs delight to bark and bite,
For 'tis their nature to,

may be cited as authority against us; but we conceive that, although any Court would hear them with respect, it would not be necessarily bound by them. If we had tigers in England and a similar law existed as to them, it may be that magistrates might order a tiger to be destroyed on simply hearing a complaint of his existence, without adjudging him to be dangerous. But, as Watts's Hymns are not part of the common law of England, our notion is that a dog cannot be ordered to be destroyed otherwise than in due course of law. The strictness of the law is shown by a case in which a Court of Quarter Sessions "considered and adjudged that the defendant was and is a rogue and vagabond," and that he should be kept in the House of Correction for six months, and be whipped, and at the expiration of his imprisonment be employed in the King's service. It was objected to this conviction that the Sessions had adjudged the defendant to be "a rogue and vagabond," and yet, in addition to imprisonment, had ordered him to be whipped, whereas by the Vagrant Act the Sessions had only authority to order one whom they adjudged an "incorrigible rogue" to be whipped. The Act provided that if the Court should, on examination of the circumstances of the case, adjudge such person "a rogue and vagabond, or an incorrigible rogue," they might, if they thought convenient, order "such rogue or vagabond" to be kept in the House of Correction for six months, and "such incorrigible rogue" for any time not exceeding two years, and during the time of "such person's confinement," to be corrected by whipping. It was argued for the prisoner that "such person" meant "such incorrigible rogue," and as the prisoner had not been adjudged to be an "incorrigible rogue," but only a "rogue and vagabond," the Court had no authority to whip him. Persons who have not a proper respect for the wisdom of our ancestors may perhaps object that it was useless to "correct" an "incorrigible" rogue by whipping; but the answer is obvious that, as he was whipped publicly, he might be whipped for the good of others as well as of himself. We are concerned only with the strictness of construction which our law applies to all proceedings affecting the liberty of the subject. The Court gravely entertained the objection taken to this conviction, and was inclined to favour it; but the Act proceeded to provide that "such person" might be sent (after imprisonment with or without whipping) to his parish; and unless these words "such person" applied both to "rogues and vagabonds" and "incorrigible rogues," there would be no provision for the passing of the former class to their parishes. The Court thought that the same construction must be given to the words "such person" in the provision made for whipping, and, therefore, whipping would be lawful without adjudication as incorrigible rogue. But this conviction was quashed on another ground, viz. that the Court had ordered the defendant to be employed in the King's service without discriminating whether by sea or land. The statute certainly meant, said the Court, that the justices should exercise their discretion in this respect, and as they had not done so, and "as the judgment was entire and could not be split," the defendant escaped imprisonment, whipping, and the King's service; and thus neither army nor navy obtained this valuable recruit. No further authority need be cited on behalf of the exiled dog. The proceedings against him may be compared to a record of a criminal court which, on merely hearing a charge and without finding any crime to have been committed, should sentence a prisoner to be hanged.

The Court in this case observed, in effect, that as the dog had quitted the country, the great principle that you must catch before you hang applied; but they were reminded that the Act imposed a penalty of 1*l.* a day on the owner of the dog failing to destroy him, and on this ground the Court granted a rule *nisi* for a *certiorari* to bring up the order. It may be expected, therefore, that there will be another dog day in Court when cause is shown against the rule, and we hope that we have not gone too far in reference to a question which is still before the Court. Our only object has been to show that our Courts are always ready to recognize general principles of justice, and to compel inferior Courts to respect them. It may deserve consideration whether, when the case again comes on, the dog ought not to be represented by solicitor and counsel, and, in case funds are wanting for this purpose, whether a society might not be organized to supply them. The growing importance of dogs in English law is such that we should expect some enterprising and ingenious barrister to compose a special treatise on the subject. Numerous cases have been reported on what is technically called the "scienter" in keepers of vicious dogs; but there never has been any adequate argument of these cases from the dog's point of view. King George IV., when he was told that a Bishop had been bitten by a dog, said, according to report, that he was certain that the Bishop had given provocation. This shows, at any rate, the probability that there may be two sides to the question whether a dog is dangerous, and magistrates ought, therefore, to assume an appearance of judicially dealing with this question even if they do not in fact do so. The social importance of dogs may be seen from another and even more recent case, in which a difficult question arose as to the ownership of a dog called "Morgan," which has attained profitable celebrity from assisting the police in the detection of what is called the Blackburn murder. The force of our remarks on the first case will, we think, be enhanced by supposing that this sagacious animal had, on a mere allegation that he was "dangerous," been ordered to be destroyed. Indeed, there is some similarity in the histories of the two dogs. It appears that "Morgan" bit a man, and his owner Parkinson sent him away from the town of Lancashire, where he dwelt, to Bolton "to get rid of him." Now, there was nothing to prevent a proceeding like that in the other case. This dog might have been adjudged "dangerous" and ordered to be destroyed; and if he had been sent abroad to avoid execution, the Blackburn murder might never have been discovered. But, fortunately, he was only sent to Bolton, and placed in the care of a man named Spencer. This man sold the dog, as alleged, to Smith for ten shillings, and Smith gave it to Davis, and Davis gave it to Bailey, a publican at Preston, and he lent it to go to Blackburn, where, says the report, "it was instrumental in discovering portions of the remains of the murdered child." It returned to Preston on Easter Monday, "having become famous and valuable as an object of exhibition from the public curiosity its exploits had excited." Thus says the report, and we entirely believe it. The rational recreation of the inhabitants of Preston on a Bank holiday was, beyond doubt, promoted by the presence of this distinguished animal in their midst. An ordinary show of dogs eminent in "ratting sports" would be nothing at all to this; and, as might be expected, the affection of the original owner of the dog revived when he heard how famous and profitable he had become. Accordingly Parkinson came with assistants to a store near Bailey's beerhouse, where the dog was kept, and seized and carried him off. Bailey was reduced to bring an action for recovery of the dog, which Parkinson resisted, alleging that he had never parted with the property in the dog, and that the sale, if he were sold, was fraudulent. Parkinson admitted that he had received 46*l.* for exhibiting the dog at Pomona Gardens, Manchester, out of which he claimed to deduct 27*l.* for expenses. It may be expected that, if he had been held liable to refund the dog's earnings, he would not have been allowed to charge thus liberally for expenses. No doubt eminent public performers of every kind require to be treated handsomely. But we think that 6*l.* per week for wages of the dog's "caretaker," and 14*l.* 10*s.* for clothing—not for the dog, but for the man—were excessive charges. But still we only think this; because it may perhaps have been the duty of the "caretaker" to deliver descriptive lectures on the Blackburn murder. However, as the jury found for the defendant, he kept both the dog and his earnings. We have probably not heard the last of this case, which at any rate shows that magistrates cannot be allowed to deal otherwise than strictly according to law with such valuable property as dogs.

REVIEWS.

FREEMAN'S HISTORY OF THE NORMAN CONQUEST OF ENGLAND.*

IN this volume we see the completion of a great work, in which we may safely say will rank among the greatest historical works of our time and country. Mr. Freeman may almost

* *The History of the Norman Conquest of England, its Causes and its Results.* By Edward A. Freeman, M.A., Hon. D.C.L. and LL.D., late Fellow of Trinity College, Knight Commander of the Greek Order of the Saviour, Corresponding Member of the Imperial Academy of Sciences of St. Petersburg, of the Royal Society of Sciences of Göttingen, and of the Historical Society of Massachusetts. Vol. V. "The Effects of the Norman Conquest." Oxford: at the Clarendon Press. 1876.

be accounted the discoverer of the history of the Norman Conquest. His untiring industry and accuracy have cleared away the mass of myth, legend, and fiction which had gathered round it; he has brought together facts and compared and criticized authorities till the tale has become clear and harmonious. On the merits of the preceding volumes it would be superfluous to dwell; they are already well known to every student of history. We need not now speak of the power with which the story is told, the vivid manner in which its characters are conceived and drawn, the labour with which the materials have been collected, or the skill with which they have been digested and arranged. We will only pause to notice what to some may seem a homely and commonplace virtue, but which, like many other qualities supposed to be commonplace, is, in truth, not so often met with—the spirit, we mean, of honesty and fair dealing. After all, the main virtue of an historian consists, or ought to consist, in telling the truth as far as he knows it. Mr. Freeman belongs, as every one is aware, to that school of historians which, instead of giving forth its story as if it had come to it by special revelation from heaven, treats history as a matter of evidence, and lays before the reader the grounds upon which conclusions are formed. In his preface Mr. Freeman claims with justice that he has done this with perfect fairness:—

At all events, in bringing my work to an end, I can say in all honesty that I have laboured for truth, that I have never wilfully kept back any scrap of evidence, whether telling for or against my own conclusions, that I have given every reader of mine the means of coming, if he thinks good, to conclusions different from my own.

Thus Harold, in Mr. Freeman's view, is a hero only just short of faultless. But, at the same time, everything that has been or can be said against him is courageously laid before us, and every reader may, if he choose, form his opinion of the hero for himself. As to the minute and conscientious accuracy with which Mr. Freeman works out the smallest point bearing on his subject, only those who read as students can duly appreciate it. Mr. Ruskin somewhere speaks of artists who, with great feeling for the sweep of foliage or the rolling of clouds, yet never can draw a single leaflet or wreath of mist accurately. Something of the same tendency may often be observed in historical writers when they possess a certain kind of genius. Their power of conceiving and setting forth their subject as a whole charms us until we look near enough to discover the looseness and inaccuracy of the details. In work such as Mr. Freeman's, on the contrary, the more closely we examine, the more we are struck by the care and thought which have been given to every line.

The present volume—the fifth and concluding one of the *Norman Conquest*—is, from the nature of the plan, broader and more general in its treatment than its predecessors. Its purpose is “to enlarge on everything that throws light on the effects of the Conquest, especially on everything that throws light on the relations between Normans and English in England”; and the author expresses some regret as to the many points of interest which “mere physical necessity” has obliged him to pass over. Beginning with an examination of Domesday, he proceeds with a narrative of the reigns of Rufus, Henry, and Stephen, which are treated, not at full length, but with a view chiefly to their bearing on the history of the Conquest. The next three chapters trace the effects of the Norman invasion on politics, on language and literature, and on art, which in the eleventh and twelfth centuries is nearly synonymous with architecture. A sketch of the Angevin reigns follows, and a panegyric on the great Edward, “the first English King of the new line,” brings the volume to a conclusion.

Over the picturesque reign of William Rufus the author lingers with a certain fondness, intimating indeed a design of hereafter treating it more fully. It may be easily supposed that this interest in the reign has not its source in any affection for the King. And yet it is possible that the effect of the carefully worked out character of the Red King may be to give many readers a better opinion of that prince than they had before. Rufus habitually demeaned himself in such a ruffianly fashion that people are apt to think of him as a mere brute, and his high abilities, although recognized by historians, have made little impression upon the general mind. The ready and resolute manner in which at the beginning of his reign he, the son of the Conqueror, threw himself on the loyalty of the conquered, would alone be enough to show that he had in him the making of a king of men. Mr. Freeman points out how in his Continental policy Rufus rose above the level of a Norman Duke, and what services he rendered to the English Kingdom, however ill the English people fared at his hands:—

Still, if William Rufus utterly belied his claim to the ancient title of King of the English, few Kings were better entitled to the new title which was just beginning to creep in, the title of King of England. His personal policy was indeed mainly continental; his chief object throughout his reign was to win and enlarge a dominion on the mainland. But he carried on his continental policy in something more than the local spirit of a mere Norman Duke. His own age looked on him as one who threatened the kingdom of France in the character of a King of England.

To have annexed Normandy and Maine, to have made his over-lord at Paris tremble lest his whole realm should share the same fate—these things were but momentary triumphs. But the conquest of South Wales, the incorporation of Cumberland, the restoration of Carlisle as a border city and fortress, all these were lasting additions to the strength of the English kingdom. They mark the reign of William Rufus as a time when, if Englishmen were bowed down under a cruel yoke, England at least was mighty under a King who knew how to use her might.

To some it will perhaps be startling to hear that “William Rufus, like Richard the Lion-Hearted, is one of the heroes of chivalry.” And indeed the statement does strike us as somewhat exaggerated. “Chivalry” may at any rate fairly plead that it never claimed the Red King as one of its heroes. No legend, no romance, sets forth his knightly deeds. No popular traditions rank him with Cœur de Lion or Edward III., with Francis I. or Henry IV. If there are points of resemblance between him and the Lion-Hearted King, there are also points of opposition. Rufus, taking advantage of his brother's crusading zeal to secure Normandy, forms a marked contrast to Richard, who, for the sake of the Crusade, abandoned his hold upon Scotland. But yet undeniably there was an element of chivalry in Rufus, though it did not carry him any great length. His sense of military honour was strong, and towards a brave foe he could even be generous. Mr. Freeman, with whom the term “hero of chivalry” is one of reproach rather than of praise, yet admits that the gallant Helias of Maine might easily have fallen into worse hands, and that “many tyrants would have sent him back to his dungeon or have handed him over to death or blinding,” when the Red King, mindful of his plighted word, let him go free. Rufus, in fact, as the author observes, “was a creature of impulse, and his impulses, if more commonly evil, were sometimes good.” His brother Henry, on the contrary, was guiltless alike of chivalrous virtues and of chivalrous vices. Cold, passionless, charged with occasional acts of deliberate cruelty which exceed aught recorded against his father or even against his brother, Henry is at first sight so little attractive to modern ideas that the honour in which his memory was held is apt to strike one as undeserved. But in his day the one thing demanded of a ruler was that he should maintain order, and this first duty of a king was well understood and thoroughly discharged by Henry. It was his strong government which won from the not over-laudatory Peterborough Chronicler the emphatic declaration that he was a “good man.” Between him and Henry II. a curious parallel is drawn by Mr. Freeman, which may be recommended to the notice of those who, when they meet in history or legend with two stories resembling each other, at once set down the one as a mere echo of the other:—

If the annals of England were no fuller than the annals of some of the ancient kingdoms of the East, we might be tempted to think that the two great Kings of the twelfth century were one and the same person. If we read on a brick or a tablet of two Kings of England within the same century, each bearing the same name, each reigning the same number of years, each coming to the crown in a somewhat irregular fashion, each renowned as the law-giver of his realm, the restorer of peace and order after an evil time, each marked by the same private vices and public merits, each distinguished by a degree of learning and enlightenment beyond his age, each having a dispute with the chief prelate of his dominions, each losing his eldest son by an untimely death, each dying away from his island realm in the midst of domestic troubles beyond the sea—if we read of two Kings whose character and history seemed so exactly to be cast in the same mould, we might be tempted to believe that the actions attributed to the second Henry were but a careless repetition of the actions which had been really done by the first.

Dealing as it does with the results of the Norman Conquest, this volume contains much that will be of the greatest interest to the student of constitutional history. Our space will not allow us to do more than call attention to the dissertation upon the growth of the “feudal system.” Here Mr. Freeman follows the lead of Professor Stubbs in attributing to the malignant ingenuity of Ranulf—or, as he prefers to call him, Randolph—Flambard, the creation of the oppressive system of military tenures, or at least the putting of it into a legal and formal shape. Another interesting passage is that tracing the process by which the Witenagemot became the Great Council, and the Great Council passed into the Parliament. He still maintains against Professor Stubbs the theoretically popular nature of the Witenagemot, although, as he remarks, his view and that of the Professor practically come to much the same thing in the end. His account of the working of the law of primogeniture will probably amaze many a good Radical to whom it has never occurred “that it is the law of primogeniture, more than anything else, which has saved us from the curse of an exclusive nobility.” For the reasoning in support of this assertion we must again refer the reader to the work itself.

Those weaker souls for whom constitutional history is too hard, and who shrink from such questions as the exact relation of the *Curia Regis* to the *Thingmannagemot*, may find comparatively light reading in the chapters on language, literature, and art, and passages in which the relations between the Normans and English in England are discussed. If the theories of Scott and Thierry have any spark of life left in them, this last volume ought to be enough to “mak sicker” of them. On the whole, what strikes one most is the prosaic readiness with which Normans and English alike forgot their differences. The most abiding evil of the Norman Conquest, according to Mr. Freeman's view, has been its effect upon language and literature. While in other points it has worked in the end for good, in these its effects have been “only and wholly evil.” The wicked influence pursues the Teutonic philologist into the most solemn moments, the most sacred relations of life. Mr. Freeman mournfully notes that “even the Lord's Prayer and the Belief have not escaped,” and that one foreign word mars that venerable form “in which Englishmen and Englishwomen have been joined in wedlock for a thousand years.” Some may think, as they read the lamentation over “this abiding corruption of our language,” that the corrupted language which was good enough for Shakspeare, Milton, and Bunyan, is good enough for any man after them. However, if Mr. Freeman can

persuade people to leave off manufacturing Greek and Latin words, and to draw upon the resources of the English tongue, he will have done a service to his country. Equal to his sorrow over the degradation of the English language is his wrath against Layamon for poisoning English literature by inoculating it with the Arthurian fables, of which Mr. Freeman remarks that "the charm of stories which prove nothing and which teach nothing is not easy to understand." This reminds one of the traditional mathematician who asked what *Paradise Lost* proved. The truth is, that the charm of a story is independent of its proving or teaching anything. The Homeric poems, no doubt, as Mr. Freeman says, give us "a true picture of a certain stage of Hellenic and Aryan life," and "a trustworthy map of prehistoric Hellas." So much the better for us; but Homer—if we dare speak of Homer—would not have lived if he had been nothing more than a map, and he has had hosts of worshippers who never even heard of the Aryans. From the Homeric poems to the Arthurian legends is a descent indeed, but the mere fact of the latter having lived to our day is enough to show that there is some true poetic or dramatic power in them. That an historian, above all an historian of Teutonic views, should regard them with peculiar hatred is, however, perfectly natural, considering the share they have had in obscuring the true history and the genuine legends of England.

It would be easy to say much more upon a work of such research and weighty thought, but we must content ourselves with giving a few lines from the panegyric upon Edward I. with which Mr. Freeman brings his tale to a close:—

Some reckoning of lawyers or courtiers has taught us to speak of our great Edward as the first of his name. Men of his own day, with better remembrance of the true history of his kingdom, hailed him as Edward the Third and Edward the Fourth, fourth among the Kings of the English, third among the Emperors of Britain. In him we had a King indeed. Before him we had Kings who had indirectly wrought us good by their vices, by their weaknesses, by their very absence from among us. Now we have once more a King to rule us with wisdom, valour, and goodness, like the noblest of the native Kings of the elder stock.

With Edward then, the first King of the new stock who deserved to be called an Englishman, the first King in whom the blood of Cerdic and Woden had swallowed up the blood of Norman Dukes and Angevin Counts, the history of the Norman Conquest and its results finds its fitting end. We leave England in all the strength and freshness of her second birth, under the rule of the last of her royal lawgivers, the noblest of her royal conquerors. Our tale may follow the great King to the end of his glorious life and to one stage beyond it. We will not follow him to his last resting-place of all beneath the shadow of the shrine of the Confessor; we will leave him rather in that solemn hour of meeting of the mighty dead when he lay for a moment beside the grave of Harold.

MONGOLIA.*

THESE two volumes have no less than four very decided merits. They describe a country of which our knowledge has till lately been imperfect, fragmentary, and inaccurate. The author is a Russian officer of acquirements and position. His narrative has been rendered into English which is clear and idiomatic, and which has no unpleasant traces of its foreign origin. And there is an introductory chapter, besides valuable notes, from the pen of Colonel Yule. If perils endured in a strange country and under every variety of climate, if new and original matter arranged with skill, if a good translation, accuracy of detail, and appositeness of remark cannot impart life and interest to a book of travel, we know not what will. Colonel Prejevalsky, it seems, at the suggestion of the Russian Geographical Society, and with the support of his own Government, undertook to head an expedition to Northern China, and spent three years between Pekin, Lake Koko-nor, the Ala-Shan Mountains, the Mongolian Plateau, and the tracts adjacent to the sources of the Hoang-ho and the Yangtze-Kiang. The term "commander of an expedition," which he applies to himself, raises a smile when we find that his subordinates mainly consisted of a young companion, Michael Pyltseff, two or more Cossacks from Lake Baikal, and a faithful dog named Faust. For a comprehension of the narrative and its object we must briefly sketch the ground traversed by the party in the above-mentioned space of time. Leaving Kiakhta on the Russian frontier in a Chinese post-cart, which, to judge from the woodcut, is not very unlike an Indian Dawk carriage, Colonel Prejevalsky came to Urga, and thence, *via* Kalgan, to Pekin. Here he remained for some time, laying in stores, purchasing camels, horses, guns, ammunition, and boxes to pack skins and specimens, and gaining such information about the nature of the country as Chinese indifference or open hostility would permit. From the Chinese capital he went north to Dolon-Nor, "an important place of trade," and then back to Kalgan, at which place he "reformed his caravan." The reformation, however, seems to have consisted principally in the appointment of two new Cossacks and the purchase of one more camel. Here he mounted the plateau of Mongolia, and the faces of the travellers were turned to the West, and eventually to the Southwest. Travelling leisurely, they came to the town of Bautu, or Poto, caught a sight of the Yellow River, made an excursion into

the mountainous regions of the Ala-Shan, and had an interview with its prince or "Amban," whom he describes as addicted to opium and extremely despotic and corrupt. At this point they had hoped to reach the Lake of Koko-Nor, which was only 400 miles distant. But want of means and an insufficient passport compelled them to retrace their steps all the way to Kalgan, and eventually to Pekin, for money, supplies, and ammunition. Here some revolvers and breechloaders were bought, and two new Cossacks from Urga replaced the others, who had proved untrustworthy and suffered from home-sickness. Faust, too, found a companion in a savage Mongol dog; and, thus refreshed and inspired, the adventurers again turned West, re-traversed the Ala-Shan range, explored the province of Kansu, and reached their terminus in Lake Koko-Nor and the Shuga Mountains. Here they were doomed to experience a fresh disappointment. They were compelled by utter exhaustion of resources and loss of camels to give up all idea of reaching Lhassa, when only 500 miles or 27 days' journey from that famous but inaccessible capital. So they turned back with heavy hearts and empty pockets; and, spending a spring in Kansu, made the march over the desert of Gobi back to Urga during the heats of summer, and reached home in the month of October 1873, after three years of arduous exploration and fatigue. Colonel Yule summarizes their results by showing that they travelled in that time over 7,000 miles of country; that they collected more than 100 specimens of mammals, large and small; 1,000 specimens of birds, 80 of reptiles and fish, 3,500 of insects, and 5,000 of plants; and that, without hardy frames and a resolute spirit, they must at more than one point have given up the attempt in sheer despair.

The bravest and most experienced English travellers could not have accomplished more. But we feel certain that no English party would ever have attempted such an expedition with such a slender purse. The estimates for the journey might have been framed by some tiresome member of the House of Commons who could see no other way to force himself into notoriety. It seems difficult to reconcile this obvious parsimony with the intimation that the expedition had Imperial sanction, with the support given by the Russian representative at the Court of Pekin, and with the Chinese passport, which allowed the travellers to go and come freely, though it did not always secure them immunity from annoyance. Then no one knew anything of the Mongolian or the Chinese languages, and the process of interpretation was carried on with difficulty. Colonel Prejevalsky does not disguise his contempt for barbarians of intrusive familiarity, repulsive habits, and amazing stolidity; but though he knew not how to converse, or to disarm suspicion, he showed on several occasions a promptness and vigour which procured him respect. It is impossible to study this narrative without an increased respect for the service which can supply such explorers, or a feeling of bewilderment at the conduct of the central authority which grudged a proper outfit. Possibly, even under a generous and all-powerful Government, corrupt or envious officials can intercept resources, and, from base and interested motives, throw obstacles in the way of a rival's success.

The two volumes are so full of incident and information that our only difficulty is to make a selection of interesting topics. The climate appears to have presented every horrible variety, aridity and cold predominating. In Mongolia the spring must have been detestable. Ice was seen in May. Gales blew constantly, raising clouds of sand and dust mixed with fine particles of salt. At intervals came rain and hail, and fine sleet. Once, when in the Ala-Shan Mountains, the party had carelessly pitched their tent in the dry bed of a torrent, they were nearly washed away by a sudden deluge. A dismal tract, called the Sands of Kuzupchi, near the Hoang-ho, was the acme of desolation—yellow hillocks of sand; no plants; and the only living things grey lizards. This solitude is peopled by local tradition with the departed spirits of Chinese slain by Chenghiz Khan. A similar region, but of vaster extent, was the desert of Ala-Shan; so extensive as to be called *Ingeri* or "sky" by the Mongols. In the whole of this country the stunted vegetation seemed to grow under compulsion, and to be born with the elements of decay in every blade or plant. But even this was surpassed by the plateau between the Shuga Mountains and the Baian-Kara-ula range, at the extreme point of the travellers' exploration to the west of Lake Koko-Nor. Breathing is impeded; marching is difficult; fuel will not burn, fire will not light, nor water boil; a cold winter is succeeded by a howling spring, and this by a summer of rain and hail, and it is only during the short interval of clear autumnal weather that caravans of pilgrims can accomplish a hasty journey to the capital of Thibet. No wonder that we read that the two months and a half spent in this region were the worst part of the expedition. The party lived in a *yurta* or tent given by the Prince of Koko-Nor, which took to pieces easily, was eleven feet in diameter and nine in height, and had an opening in the side three feet square through which the travellers crept in and out. The sides were lined with felt, and fire was lit in an iron grate in the centre. They rose two hours before midnight, boiled brick tea pure, and cooked wheaten cakes, or devoured a horrible compound of the said tea thickened with baked flour, butter, and salt, tasting like soap. Then came the packing of the *yurta* and the baggage, and a march of six, seven, or twelve miles at most was the day's work. Hurricanes of sand and dust overtook them, and they were forced to halt, go through the process of unpacking, and chop up frozen meat. After all this, they stalked game under difficulties in order to supply their larder. At this time, too, their

* *Mongolia, the Tangut Country, and the Solitudes of Northern Tibet: being a Narrative of Three Years' Travel in Eastern High Asia.* By Lieut.-Colonel N. Prejevalsky, of the Russian Staff Corps. Translated by E. Delmar Morgan, F.R.G.S. With Introduction and Notes by Colonel Henry Yule, C.B. 2 vols. With Maps and Illustrations. London: Sampson Low & Co. 1876.

boots were worn out, and their furs were in tatters, and the whole system was so unnerved and prostrated that a good night's rest was impossible, even after the fatigue of marching and the weariness of the chase. These Arctic experiences were exchanged, on the return home, for the July heat and the suffocating tornadoes of the Gobi desert, through which they made forty-four marches with parched throats and aching heads. It was here the faithful dog Faust died, and even the camels almost gave in. A short time previously the travellers had been within an ace of losing their collections by the sudden rise of a torrent in the Ala-Shan range.

The suspicions of the inhabitants who were met with at intervals of civilization or who accompanied the author compelled the travellers to have recourse to all sorts of expedients in order to record their observations. Mongols of an inquisitive turn of mind were told that a field-glass was of use to descry game at a distance, and this enabled Colonel Prejevalsky to substitute a compass for "the artful machine," and record the bearings of places. In Chinese towns and villages he lost heavily by exchange, and by what he calls rascality and roguery, though we fear this process of attrition is not peculiar to Chinese money-changers. At Bautu he was lodged in a filthy apartment, and mobbed by the populace and some ruffianly soldiers. At the town of Ding-hu the incidents were even more unpleasant. A Mandarin, bearing, it seems to us, a strong likeness to Mr. Borrow's Spanish Alcalde who could not understand why the author of the *Bible in Spain* went up hills to see "prospects," wanted to know the object of the visit, and objected to the passport as a forgery. Then a curious official inspected all the packages, and evidently wanted to abstract a rifle and a revolver. Matters were compromised by the surrender of percussion caps and some gunpowder for two-thirds of their value. And there are other instances of Chinese pilfering, audacity, and bombast. But much as the author disliked this race and their habits, he has no better opinion of the Mongols. They live in *yurtas* or tents of felt, which would be snug and comfortable were it not for the filthiness of the inmates. These nomads never wash, and swarm with vermin. The vessels in which they cook their nauseous compound of tea and fat and millet are never cleansed. Men and women consume these messes in big cups, and are great gluttons. Their subsistence not depending on agriculture, but on flocks and herds, they are slothful and apathetic unless roused into action by horse-racing, pilgrimage, gossiping excursions from one encampment to another, and the chase. They rarely walk; but, on the other hand, they can endure the extreme of cold for fifteen hours at a stretch, seated on their camels. They are also described as cowardly, cunning, and inquisitive. The women pass their time in milking herds, making and repairing clothes, churning butter, preparing meals, and looking after the children. They have the character of being good housewives and mothers, but faithless partners. The relations of these tribes with the Government of Pekin seem in some respects analogous to those which exist between the British Government in India and some of the semi-independent natives. The native organization is unchanged; but the chiefs cannot enter into relations with other Powers without reference to the Foreign Office at Pekin. Their laws are embodied in a separate code; the people pay a cattle-tax to their own princes, but no tribute to China. The army is composed wholly of cavalry, and the horsemen owe military service to the Emperor, who provides them with arms. It is difficult to form an estimate of a nomadic population covering a vast tract of country; but whether we take it at two or at three millions, it is insignificant, and never can become formidable to its neighbours.

The author dwells on the physical contrast which the Tangutans of Kansu present to the Mongols and Chinese. The nose is more aquiline; the cheekbone less prominent; the face longer; and the hair and beard black. A limited vocabulary of words is given; but, as the Tangutan pronunciation is very rapid, and as the Russians could not write down any words during conversation, owing to native suspicion, we think that philologists will do well to exercise caution in coming to conclusions. The Tangutan dwelling-places are the black tents made of cloth woven from the wool of the Yak. In parts of Kansu the tent is replaced by wooden huts, clay filling the interstices of the timber. Mongolians cling to their arid deserts; Tangutans to their humid climate and richer soil. As regards eating and personal habits, Colonel Prejevalsky can come to no more favourable verdict. He noticed the same filthy habits; the same unwashed utensils; the same odious compound of brick tea, occasionally exchanged for a decoction of dried heads of onion, and always thickened with curds and barley meal. Avaricious and stingy, cunning and mercenary, the Tangutans are less hospitable than the Mongols, though superior to them in courage and intelligence. Some portion of this dark colouring may be due to the discomfort which the writer experienced, especially towards the close of his travels; and Colonel Yule justly criticizes the "wild talk" about the utter worthlessness of the Chinese as soldiers. But the book is as downright, outspoken, and genuine a work as we have come across for some time.

A notice of it would be incomplete without some mention of the wild animals, which, with plants, have been carefully classified by professors and zoologists. The Alpine hare or *ogotono* swarms in the valleys and mountains of North Mongolia, but is not found in the desert, and manages to increase in spite of attacks from buzzards, eagles, wolves, and foxes. Herds of antelopes roam over the eastern part of the Gobi, sometimes in hundreds and thousands, but more frequently in fifties or twenties. The Mongols hide in pits, and have these animals driven to them, or stalk them

by the aid of camels. The skins are always valuable, and the flesh is excellent after the summer pasture. Near Lake Dolon-Nor hares and partridges abound. The Valley of the Hoang-ho can show rather more than one hundred kinds of birds, mainly waders and divers, with some pheasants and larks. In the Ala-Shan range there is a "long-eared" variety of pheasant, called locally *karakakia*, or black hen, which has long feathers in the back of its head; and male and female are alike in plumage. In the same place were seen the *burral*, or mountain sheep of the Himalayas. The Prince of Ala-Shan is a strict preserver of deer. The wild asses were seen in the greatest number near Koko-Nor. Colonel Yule, following the late Mr. Blyth, seems to indicate that there is no real difference between this animal, known as the Kulan, and the wild ass of Persia. The male is combative with his own sex and species, and wary at the sight of man. The flesh in autumn is esteemed a great delicacy. We must leave other details as to the habits of the herds, and notices of the great rock partridge as big as a hen capercaillie, and other sporting incidents, to the reader of these volumes. Some critics, we perceive, have already detected signs of Russian intrigue and aggression in this publication. A diligent perusal has quite satisfied us that there is not much to be feared on this score, while there is a good deal to be imitated in this excellent record of hardy exploration and intelligent research.

PHOEBE JUNIOR.*

WHOEVER has read Mrs. Oliphant's clever novel, *Miss Marjoribanks*, will infallibly be reminded of the heroine by *Phoebe Junior*. The same impression is evidently left on the reader by both; the same image, and it is a very distinct one, is in the author's mind. Both are characterized by the same superhuman self-reliance, the same personal aims, the same absence of high motives, the same heroic courage in carrying out with unshrinking resolution the motives that actuate, the same good nature and good will, so far as these do not interfere with the career steadily kept in view. Even the personal characteristics are held by the two in common. Both have golden hair and complexions that need especial consideration in their surroundings. For, while Miss Marjoribanks looks in the glass in the presence of father and lover, not vain, but critical, thankful that she knows when she looks a guy (which she does near a red curtain), yet thinks she has enough complexion to venture on papering her drawing-room with pale green—Phoebe, though a pretty young woman, contemplates herself with no idle satisfaction in her mother's great glass, and, sighing profoundly, pronounces herself too pink. "What am I to do, mamma?" she asks. "Black would throw me up; it would take off this pink look. Black would be best for both of us. It would tone us down, and it would throw us up. The question is, am I to look my best?" The girl who can contemplate her first ball in so serious a spirit gives the tone to the novel of which she is heroine. Woman is to have her own way in it by strictly feminine modes of warfare.

Mrs. Oliphant, in her long observation of mankind and her abundant practice in giving it to the world, seems to have come to the conclusion that—vulgarily speaking—men are much of a muchness, and that if you represent one and all as influenced by other motives than those they acknowledge, you can never be far wrong. Nobody is guided by his professed principles. The difference between good and bad, generous and mean, lies solely in the nature of the attraction which nullifies avowed opinion, blinds conscience, and reduces everybody to one level of conformity with the world's maxims. She finds an easy amusement in bringing together by the ears men of different religious creeds and professions, and subduing them to uniformity by their weaknesses. A sort of unity indeed is established by this means; if people do not think all alike, at the end of the book they are all alike, which comes to much the same thing. And it is the triumph of woman to bring about this practical unanimity. Even the mischief-makers and villains essential to the story are not so much worse than their neighbours morally as more uncomfortable to themselves and to the people about them.

We have noted it as a characteristic of the female delineation of man as opposed to woman, never to know where to stop when they would portray him in his weaker and more ignoble aspects. If he does not guide his conduct by a lofty morality, authoresses suppose him capable of any conduct which it suits the needs of the plot to attribute to him. Now there are certain class habits which stick by a man longer than his principles. A gentleman may cheat his creditors, yet there are some things he could not do any more than he could steal his friend's spoons; and even the temptations to which he succumbs must have some relation to the occupations of his life. The idea of committing a direct felony may occur to an attorney driven into a corner, because he has insights into the game, so to call it; but when Mrs. Oliphant makes a clergyman, respected in his own town, a man of family, intellectual, a writer of "thoughtful papers" in religious periodicals, considered to have a deep knowledge of the human heart, and preaching better sermons than any other clergyman at Carlisle, commit a forgery merely to get himself out of an ordinary money difficulty, and then think no more about it

* *Phoebe Junior*: a *Last Chronicle of Carlisleford*. By Mrs. Oliphant. 3 vols. London: Hurst & Blackett. 1876.

till the day of discovery comes—going on to spend the money that comes into his hands in small extravagances, culminating in a handsome bookcase for his study—we must take exception to the probability of the transaction. There is a sensation of the halter still lingering round crimes of a certain order which does act as a deterrent, especially to the men of the world, who has his own notions of self-respect, however inconsistent they may be with some points in his conduct.

We take exception to this incident because the line of the story is to depict nature—to show everybody as doing, not what is right in the abstract or consistent with his principles, but what is natural. It is only an extreme instance of the general pervading slipperiness. Next to the clergyman's forgery, the most notable example of this is in the unfortunate Mr. Tozer the deacon, whose pitiable breakdown must be resented by all who remember him as the most conspicuous and telling character in *Salem Chapel*, perhaps our author's ablest and best story, in which she showed such knowledge of the phraseology and, as it seemed, the working organization of "our Connection." To see him here, the leading member and, as she terms it, arch-deacon of that grave community, giving way to foaming passion, and actually swearing, as he vows vengeance on the miscreant who had set his, Tozer's, name to an accommodation bill, outrages all our ideas. A well-conducted Non-conformist knows how to be angry and vindictive without committing himself in this disgraceful fashion. And the old man has become mean, vulgar, and sycophantic to boot. Indeed all the satire of the author takes this direction. Everybody is possessed with the same fawning deference for social position. The chapel is everywhere possessed with the inner consciousness that it is not so genteel as the church; and is ready to make any sacrifice to win its notice and patronage. This is perhaps a view likely to press itself on feminine observation, and is convenient here as developing the ambitions and resources of the spirited heroine. After overcoming the first didactic impulse, and running through all forms of religious zeal and religious differences, our author comes to this, that the finishest of this world's distinctions masters and dispels them all. Perhaps the habit of treating religion from the outside and picturesque point of view may naturally bring the novelist to this conclusion. But this may seem too serious a strain of comment on a book which certainly professes no very serious purpose.

The position of a minister's daughter possessing a gift for getting on in the world, but hampered by a crowd of disabilities, is one to attract our author's amused sympathy. She seizes every point of the situation, brings out every violent contrast and awkward collision, confronts her heroine with the worst that a lively imagination can conjure up to confound her hopes and quell her spirit, and that certainly would quell any spirit less firmly set to gain its ends, less ready of resource. The moral is, that a pretty girl thus endowed can gain any end she sets before her. Perhaps the meanness of this end is gilded by the courage with which she pursues it. We should despise Phoebe more for setting, not her heart, but the mammon within her head, upon her lot of a lover, if she had not seen in his angry, insolent father an antagonist worthy her diplomacy. Mr. Copperhead's remonstrance with her at his ball for dancing so much with his son, the use he made of his position as leading member of her father's congregation to call her mother to order on the occasion, all gave a value to the prize that she has in view. Her mother is the original Phoebe Tozer, who, with her husband, has studied the art of rising in the world with such good success that from Salem Chapel he has gradually arrived at the pastorate of the most fashionable of London Dissenting congregations, and she at the proud possession of a daughter for whom no advantages that money could procure have been wanting. Perhaps the manners of Mr. Copperhead, the wealthy contractor, are open to the same criticism which we have bestowed on the crime of Mr. May. They are impossible in the rude insolence of their boast of wealth. A man may talk of his money; but one inclines to think that such talk as Mr. Copperhead's should be separated from modern society by long centuries and the interposition of the dark ages. Perhaps Crossus so talked, or, more likely, Haman the Agagite. Rich as he is and bully as he is, he has to succumb to Phoebe's cleverness, and to console himself with the salve to his pride that he may still boast of what money can do. Brains were all his son wanted, and brains he has got for him in the wife he has chosen.

In a sort of heroism of self-trust, Phoebe had proposed herself as a visitor to her ailing grandmother at Carlingford. Somebody must go to protect the family interests. She felt herself equal to the task. Hitherto intercourse between the Beechams and the Tozers had been kept up elsewhere than in the neighbourhood of the buttermilk shop. Now the old people have retired on a competency, but close to their old home, and Phoebe has to undergo some shocks, to resist some temptations to run away from her self-imposed mortifications. But none of this she allows to appear. Her grandparents think her a wonder of duty and amiability. Old Tozer christens her Phoebe Junior; only the old lady is so blind to the merits of Phoebe's fashionable and elaborately selected wardrobe as to think her taste in colours too grave and quiet for her age. She is not, however, allowed to waste her sweetness on such dull appreciation. Ursula May, the person's daughter, in a visit to London, had also been at Mr. Copperhead's ball, and there had been dazzled by the beauty and the many partners of the "young lady in black," whose name was unknown to her. She meets the same young lady in

Grange Lane, and recognizes her with wonder. The same wonder fills other observers. Where could that exquisite dress and its graceful wearer come from? Who could she be? Phoebe has to explain her position, which she does with frankness, making no concealments or disguises. In fact, she enjoys the contrast between herself and her Carlingford accessories; in spite of which she is taken into the bosom of the May family and becomes a prime favourite of its head, the incumbent of St. Roque's. Mr. May has a clerical son, Reginald, the character most professedly guided by conscience in the story. We are introduced to him first scrupling to accept the Wardenship of the Hospital with 250*l.* a year, on the ground of its being a sinecure—a ground never disputed by any one, though it strikes us as a hard name to apply to a benefice which exacts the performance of divine service morning and evening throughout the year. He is driven out of these scruples, however, by the joint bullying of his father and entreaties of his sisters, and is chosen as a mark of attack at a disestablishment meeting by an enthusiastic young Dissenting minister. How this young man comes also into the family circle of the Mays, and is brought to be ashamed of himself and his public act under the soft eyes of Ursula May, we leave to the reader to learn from the story itself, which is very easy reading on the whole, when once he puts himself under the guidance of the author's rapid pen and command of difficulties, which she rides over as if they did not exist. And if a life of novel-writing, and the habit of subduing all cross events to conformity with the necessities of the situation, did not produce this sense of control over fact, it would be a contradiction to the usual effects of habit on the human mind.

KILLEN'S ECCLESIASTICAL HISTORY OF IRELAND.*

IT is a great pity that so few people can be got to see that ecclesiastical history is something quite different from theological controversy, and still more different from mere controversial declamation. Here is a writer whose book is clearly the result of very great labour, and who, as it seems to us, has no wish to be unfair in the sense of misrepresenting facts, who spoils everything simply because he cannot keep himself from controversial preaching. Dr. Killen is described in his title-page as "President of Assembly's College, Belfast, and Professor of Ecclesiastical History." We sincerely pity the students of ecclesiastical history in Assembly's College. Unless their zeal against the Pope is so fervent as to bear down all the infirmities of the flesh, it must be a dreary and weary life of it to have to listen without hope, day after day and term after term, to the dull anti-papal commonplaces of their President. The heartfelt sincerity of Dr. Killen cannot be doubted for a moment; he is doubtless instant in season as well as out of season; but in his book we see him only when he is instant out of season. He has not that generous confidence in his own system which would enable him to tell his story, and to let the story point its own moral. He has not that vigour of thought and language which could imply in a few well-chosen words all that he spreads over several pages of controversial twaddle. The habits of the pulpit and the platform are too much for him. He must have his swing at the Pope and his works, and he must have it after the orthodox fashion of Exeter Hall, or of whatever answers to Exeter Hall at Belfast. So he writes history in somewhat of a sandwich fashion. He tells his story for a bit; then he stops to moralize and sermonize, to point and to cry out, and to explain how far apart Popery and true religion are from one another. The protest sometimes takes two or three pages; sometimes it is merely a little spiteful clause in a note. But the outcry which follows the narrative stands apart from the narrative. It follows like the moral in a book of fables. This is a very inartificial process, as it so readily suggests the possibility of skipping. Dr. Killen has not learned the mischievous art of Gibbon. A sarcasm worked into the body of the story cannot be skipped, and the natural man at least does not want to skip it. But there must be surely those even in Assembly's College, Belfast, who will be thankful that Dr. Killen's fashion of writing in alternate layers of sober history and platform twaddle enables his readers with a little practice to skip the twaddle and get the narrative only.

Now the narrative, when freed from the twaddle, is not without merit, especially in some of the later parts of it. Dr. Killen writes the shameful annals of the time of the penal laws with great fairness. He will of course hold up his hands in horror at the wickedness of the Popish religion. He will point at it as a dreadful thing, and wonder how men can have so far fallen away from the right path. In short, he will be theologically as prejudiced and narrow and bigoted as any Papist can be; but he will have nothing to do with temporal persecution of any kind. No doubt in this matter he writes with a certain natural fellow-feeling; for, though the wrongs of the Presbyterian were trifling when compared with the wrongs of the Papist, yet the Presbyterian certainly had wrongs, and it would be too much for a Presbyterian writer to claim toleration for his own sect, and to deny it to another. But we give Dr. Killen credit for something better than this. We think that he has a real and generous dislike to persecution of every kind, against whomsoever it may be directed. He would cry out at the Papist, because to cry out is a natural impulse which he cannot keep down; he would preach at him and send missionaries to

* *The Ecclesiastical History of Ireland.* By W. D. Killen, D.D. 2 vols. London: Macmillan & Co. 1876.

him, because that may possibly be for his soul's health; but he would do no harm to him in life, limb, or estate. He takes care to point out the vices and weaknesses of Papists whenever he has a fair chance. He is doubtless sorry for the individual sinner, but he must point out the natural fruits of the wicked system. Still, when he gets hold of a good Papist, he is quite ready to do justice to him. So it is with the established Protestant Church. He does not hate it so much as he hates the Papists; still he does not love it. He takes care to set forth its shortcomings very fully and plainly, but here too he is ready to do justice to real merit; even in a bishop he can spy desert. In short, we believe that Dr. Killen means to be fair, and we believe that in his mere narrative he commonly is fair; but he cannot get rid of the habit of controversial declamation. He sees in every fact an opportunity for an edifying discourse, and he cannot, even in writing grave history, give up the luxury of cant phraseology.

Dr. Killen cannot lay claim to much strictly critical power or to any great skill in the choice of epithets, nor does he show any signs of having mastered the hard sayings of historical geography.

We are told, for instance, how, "about A.D. 449, the Pagan Saxons commenced to invade England." The whole saying is typical of the man who does not think exactly what his words mean, and "commenced to invade" is even more grievous than when the needless foreign word is followed by a noun, verbal or otherwise. The exploit of the Pagan Saxons in the fifth century is fully rivalled by the Christian Scots in the seventh; for we read that missionaries from Ireland then laboured with singular success in France, Germany, Italy, and Switzerland, as well as in Great Britain. It is almost more grotesque when Prosper of Aquitaine is described as "a Frenchman who flourished in the fifth century," and when we are told that "in A.D. 429 two French Bishops visited England." And it is hardest of all when Bede speaks of a man as an abbot "in Gallis," and Dr. Killen improves it into "an abbot in France." Still we are so used to this kind of thing that we might hardly have noticed it, did not Dr. Killen in one place himself turn about and rebuke some unlucky Scotch writer who said that Johannes Scotus was a native of Ayr—for, "as Lanegan has well observed, Ayrshire was not then in Scotland, but in Britain." But much worse than this confused way of talking is the very first paragraph of the book, which not only draws the early population of Ireland from "England and Scotland," but adds with great solemnity that "those who maintain that a portion of them were the descendants of emigrants from Phœnicia can support the statement by a variety of very plausible arguments." After this it is not wonderful to find Dr. Killen in the blackness of darkness about the round towers, and quoting Mr. Marcus Keane with great reverence. And so he quotes Moore—that is, we fancy, Thomas Moore the poet—for the odd bit of etymology that "the very names of these islands—Hebrides, as if *Ey Brides*—is said to mean the Isle of Bridget." Alas for Ptolemy and the *Ἑβριδαίαι*. It is odd chronology to make St. Patrick die in 465, and yet to call Ammianus Marcellinus his contemporary. And out of Assembly's College we should hardly talk of Leo the Great as a "man of first-rate ability," or of Anselm as "perhaps the most profound theologian ever connected with the See of Canterbury." It is almost as funny when we hear of "Gregory VII., better known perhaps by the name of Hildebrand." We have some difficulty to see the strangeness when Dr. Killen tells us, "Strange as it may seem, the English invasion formed something like an era in the history of Irish ecclesiastical architecture." We wonder whether he thinks it equally strange that the Norman invasion of England proved a very distinct era in the history of English ecclesiastical architecture. But then Dr. Killen has found out that in A.D. 1066 "William the Norman, by one decisive blow at the battle of Hastings, made himself master of England." He knows also that "the Northmen in Ireland, who regarded him as one of themselves, were delighted at his success." And though on the opposite page he refers to "Mr. Stubbs, Regius Professor of Modern History in the University of Oxford," he has revived the silly fable of Roger of Howden being "a theological professor at Oxford." The professorship of Wycliffe, over which Dr. Robert Vaughan got so unctuous, is a trifle to this.

But other people besides Dr. Killen can make blunders and express themselves awkwardly; the art of preaching and rebuking under cover of a grave history he surely has to himself. He cannot take anything for granted; he cannot throw himself into the position of people of other times and other creeds. Set him to write the history of heathen Rome, and he would stop in every other page to protest against the wicked idolatry of worshipping Jupiter. Set him to deal with a Mahometan people, and we should have paragraph after paragraph to explain how wrong it was in this or that caliph or sultan to have more wives than one. The dedication of churches to saints offends him, though one seems to have heard of "St. Enoch," and even of "Free St. George," as seats of correct Presbyterian worship:—

We read of churches and abbays "devoted to God and Saint Mary, and the blessed Peter, and the blessed Patrick;" or founded "in honour of God and St. John"—as if the High and Holy One inhabiting eternity would permit any portion of His glory to be given to another.

In another place Dr. Killen waxes very fierce against the veneration of relics, as "unquestionably one of the most puerile forms of superstition." We should not have been inclined to say a word for what the Articles of the Church of England call a "fond thing vainly invented," if Dr. Killen had not taken the opportunity to make a long declamation about "rags and skeletons," "ghostly trophies," the "body of the believer,"

and how Abraham, as we suppose no one will be inclined to dispute, acted as a good and wise man in burying Sarah. If Dr. Killen will quote Scripture, we cannot help asking him what he thinks about the miracle wrought by the relics of Elisha in the Old Testament, and even about certain notices of handkerchiefs and aprons and even the shadow of St. Peter, in the New Testament. Indeed Dr. Killen is so eager to declaim against the Papists that he loses sight of one of the most striking illustrations of ancient Irish, and even of common Aryan, custom. He comes across an instance of "fasting against" a certain chieftain, and goes off to complain how "the ordinance of fasting was sometimes sadly perverted." It is plain that Dr. Killen has not read Sir Henry Maine. But what will he say if he hears that this sad perversion perhaps still goes on—that it certainly went on within the memory of not old people—no further off from Ulster than the county of Roscommon?

In another place Dr. Killen declaims for a page or more to show that the building of fine churches is not necessarily a sign of vital godliness:—

In our own days we may gaze with admiration on the remains of these beautiful structures, and we may recognize them as evidences of the taste and skill of the workmen of other generations; but we grievously mistake if we imagine that they supply proof of the enlightened piety of their founders. There may be fine æsthetic sentiment where there is no relish for the beauty of holiness. Herod the Great, who rebuilt the temple of Jerusalem in such splendour, was a monster of iniquity. He put to death several members of his own family; he slew all the infants in Bethlehem and its neighbourhood; and, had he been permitted, he would have imbrued his hands in the blood of the Lord of Glory.

It is more amusing where St. Bernard and Malachy are called up before the President of Assembly's College to be rebuked for charging the Irish with laxity with regard to the marriage rite:—

In all likelihood the mode recommended by Malachy was preferable; but the Irish marriages should not have been designated *illegitimate* because they did not happen to be in accordance with the decisions of canon law. We have seen, too, that Rome had prohibited marriages in cases where the divine statute-book had imposed no restriction; and if so, the Irish should not have been branded as infamous, because they did not conform to regulations which were unscriptural and unwarrantable.

But perhaps the President and Professor rises to his grandest height when he lays down the law, to the confusion of all Christendom, Orthodox, Catholic, and Protestant, beyond the narrow range of Scottish Presbyterian discipline, that "the keeping of Easter is a remnant of Judaism."

In all this Dr. Killen shows that he has not the least notion that, if he does wish to rebuke the men and the errors of past ages, one or two well-chosen words will do it better than a whole sermon of this kind. Then too he thinks it clever to talk about "Ritualists," "Nonconformists," "Romanizers," and so on, in the days of Patrick or Columba, and to tell how, in the year 1291, Nicholas MacIsla, Archbishop of Armagh, "inaugurated a Church Defence Association of the most formidable character." So, he is fond of talking of the Pope as "the Italian Bishop," of Rome as "the metropolis of Italy," and even of "the Italian Church in Ireland." These phrases, we suppose, have some point, but we cannot see what it is. All this is very wearying, but in all this Dr. Killen does injustice to himself. There is better stuff than this in his two volumes, and to his treatment of some points in later Irish history it will be quite worth while to come back again.

THROUGH BOSNIA AND HERZEGOVINA.*

MR. ARTHUR EVANS and his brother, Mr. Lewis Evans, employed three weeks of last summer in walking up the valley of the Bosna and down that of the Narenta, from the banks of the Save to the Adriatic shore. They did not go there on purpose to see the outbreak of a war of races and religions, or an armed league of Slavonic nationalities, hatched in a corner of Europe between the Dinaric Alps and the Balkan. The innocence of their views as English tourists in quest of leisurely recreation, guided by an intelligent curiosity in the way of ethnological and antiquarian studies, is sufficiently patent in the course of their ramble, from circumstances of time and place, and from the line at first taken by their observations among the Slavonic people. While yet they lingered in Austrian Croatia, and in the abode of the "Slovenes" between the Drave and the Save, Mr. Arthur Evans bestowed his chief attention upon details of physiognomy, male and female costume, jewelry, pottery, domestic architecture, and furniture. He has used the pencil as well as the pen, and with agreeable effect, so as to make us better acquainted with the gay and lively Croats of Agram and Carlovitz, in their bright-coloured dresses, the gipsy folk of Sluin, and the few Bulgarians who have removed thither from the Lower Danube. The Granitz, as they call the old Grenze or military frontier, with its peculiar settlements of associated families, dwelling together in a common rustic homestead, has been superseded by a recent law; yet enough of its actual structure and working could still be seen for the writer to report upon it. At Sisek, the ancient Segestica or Siscia, which under the Roman Empire formed a commercial link between Aquileja and Sirnium, connecting Pannonia and Mœsia with Italy, and so commanding an important line of traffic, he found

* *Through Bosnia and the Herzegovina on Foot during the Insurrection, August and September 1875; with an Historical Review of Bosnia, and a Glimpse at the Croats, the Slavonians, and the Ancient Republic of Ragusa.* By Arthur J. Evans, B.A., F.S.A. London: Longmans & Co.

additional scope for researches that meant no harm either to the Emperor or to the Sultan. The two brothers, after a laughing defiance of the Austrian commissary of police at Brod, who stultified himself by his violent and illegal procedure with them upon a passport question, crossed the frontier river with small luggage and light hearts. They were furnished with an authoritative letter, styled a Bujurdu, from the Vali or Turkish Governor of Bosnia, Dervish Pasha, to sanction their projected tour in that province and its dependency, Herzegovina. It was their intention simply to enjoy the romantic forest and mountain scenery, with the healthy exercise of carrying a knapsack and using their own legs; but Mr. Arthur Evans, who had travelled before last year in the south-eastern parts of Europe, had a fancy also to look at the "Slavonic Mahometans," whose unique existence in Bosnia is an embarrassing problem.

How long previously to his visit this unexceptionable wish had been conceived, or whether it was in connexion with any political theory, does not appear from his preface to the book. The result, however, of his studies and observations is of a rather ambiguous kind. He feels a general sympathy for the oppressed and divided branches of Slav nationality. He does not hesitate to denounce the abuses and cruelties of the corrupt Turkish administration. He is just now, we perceive, the honorary secretary of a benevolent Society which was formed in 1865 to promote education among the Slavs—of course those reckoned as Christians—and which has latterly invited subscriptions to a relief fund in aid of distressed fugitives from the revolted provinces. Yet he betrays no vehement hatred of Turkey, and his only anxiety seems to be lest the Mohammedan party in Bosnia should be unfairly dealt with, in the event of a triumph of Pan Slavism. All this is creditable to his impartiality and moderation; but we do not quite understand the views with which, at some period not stated, Mr. Evans set about a literary investigation of the early history of Bosnia. He seems to have set himself to trace "the connexion between that till lately almost unknown land, and the Protestant Reformation in Europe"; and the establishment of a rhetorical plea so useful to the advocates of a struggling nationality would, no doubt, have repaid the trouble of exploring a dismal tract of barbarous history in the decline of the Byzantine Empire, and turning over the decayed remnants of heretical opinions in the forlorn dust-heap of Eastern Christendom. If it were possible to trace back the genealogy of Protestant doctrines and usages, from the Hussites and the Albigenses, through the Paterini, Cathari, and Paulicians, to the Bogomiles of an earlier date among Slavonic nations on the Danube, such a topic would naturally be very telling at Exeter Hall. But it does not appear that this part of the case will endure a closer scrutiny than that which Mr. Evans, within his range of scholarship, has been able to apply. We are afraid his knowledge of theological and ecclesiastical traditions does not count for much. Some writers among the clergy, with less excuse, have been misled by superficial tokens of resemblance in outward points to discern an imagined affinity of remote phases in the development of religious life. For the sake, however, of whatever may be cherished as the essence of "the Protestant Reformation in Europe," we must devoutly hope that Mr. Evans is mistaken in his identification of its parentage with the Bogomiles of the eleventh century. Both in the supposed origin and in the supposed consummation of this obscure Slavonic sect he discovers such repulsive conditions that few of his English readers will care to admit the obligations of our Christianity to Bosnian teaching. The germ of that gloomy and morose superstition, first derived by the Bulgarians from Armenian propagandism in the eighth or ninth century, and then passed on to the Servians, along with the spread of more orthodox Christianity in the century that followed, is said to have been the notorious Manichaean doctrine. It is very likely that the disciples of the Bogomile heresy, which was a creed of misery and despair, sorrowfully abandoning the earth and mortal man to an omnipotent evil spirit, were remarkable for some display of personal asceticism. Their enemies, the Presbyter Cosmas and the Princess Anna Comnena, in order to justify the merciless persecution of a detested class, would be sure to give prominence to all that was disagreeable in their habits and attire. It is so in all ages with the professors of any religion that lies under the ban of social dislike and contempt, and the effect of this treatment is of course apt to render their temper and manners still more harsh. But these merely external signs of a depressed Dissenting community are not sufficient to prove any real relationship between the Bogomiles and the Puritans of the West, including the Scottish Covenanters and the English Roundheads. There is another reason why English Protestants should be cautious how they accept the alleged connexion of their religious heritage with the Bosnian sectaries who so early became obnoxious to Rome. Mr. Evans does not find it incredible that the Bogomiles, after suffering a vast amount of cruel persecution during four or five hundred years, finally betrayed their country to the Turks in 1463, and embraced the faith of Islam. There is no positive evidence in support of this amazing historical presumption. "We have little but theories," he admits, "to explain the extraordinary process of renegation which immediately set in, and which has given us a Slavonic race of Mahometans." It may have been only a partisan calumny which accused the oldest and most obstinate heretical community in Eastern Europe of selling themselves and their nation, soul, body, and estate, in order to set themselves up as a feudal aristocracy of rapacious and licentious character. But if this strange transformation did actually take place, seeing that the powerful class of

native Moslem landlords now forms the main obstacle to the emancipation of Bosnia, it will scarcely add to the force of the demand upon our sympathy for the insurgents and their allies in arms against the Sultan. The Bogomiles, regarded from Mr. Evans's point of view, must be a great hindrance to any claims of Bosnia upon the score of its past historical respectability. The existing Slav-Moslem element of its population is an equal hindrance to any scheme of national independence.

In both these respects, whatever may have been his original prepossessions, the tendency of Mr. Evans's statements is rather adverse to an enthusiastic adoption of the Slav cause. He has nothing to tell us of Servia or Montenegro, whose interference has widely enlarged the issues at stake in the war which has broken out since his book was published. But even the utter failure of this military and political enterprise must leave in the settlement of the neighbouring Slav provinces immediately belonging to Turkey a most difficult and responsible task for European statesmanship. All the testimony we can obtain, therefore, as to the present condition of Bosnia and Herzegovina is worthy of attention; and that of Mr. Evans, if not very deep or logical, is, as far as it goes, recommended by his spirit of fairness and artless candour. But he merely walked through the country, talked with a few English residents at Serajevo and Mostar, heard the official explanations of a few governing Turks, and saw that the peasantry were in a bad plight. The most unquestionable instances of injustice are the extortionate practices of the tax-farmers, or tithe-farmers, as they are called, though it is an eighth, not a tenth, of the harvest that they demand from the wretched husbandmen. In Herzegovina, moreover, this odious function is often performed by the Mohammedan landlords, who there also retain, in a great degree, their old feudal privileges and claim the right to exact both goods and service from the humbler class of their countrymen. The venal subordinate agents of the Ottoman Government are readily bribed to connive at gross acts of illegal oppression committed by these local magnates. They also find support, Moslem as they are, in the sycophantic prelates of the Greek Church. The fault therefore does not lie wholly with the Turkish Government, except in its habitual weak compliance with the wrongdoing of provincial petty tyrants. The insurrection of last summer was more of a social or agrarian than of a political character. The brutal violence of Turkish gendarmes, known by the name of *zaptiehs*, who are employed at the bidding of the tax-collectors to torment people for arrears of payment, is felt as the worst evil of the Sultan's rule in Bosnia and in Herzegovina. Mr. Evans himself witnessed several characteristic acts of ruffianism, but he had no means of testing the truth of current stories of heinous outrages in the way of robbery and arson, rape and murder, of which sensational newspapers find it easy to obtain so abundant a supply. There can be no doubt that the insurgents had serious grievances, but they seem partly due to the confessed demoralization of the upper class of native society, and it is to be feared that the same cause might defeat any plan of national self-government that could be devised. Such is at least the general impression left by this book upon an unprejudiced mind.

It is pleasant to share the author's frank enjoyment of the varied beauties of the landscape, changing from day to day as he and his companion rambled up the fertile Bosnian vale, stopping here and there to sketch a ruined ancient castle, a group of pilgrims on the road or at the shrine, a view in some village street, a picturesque bit of rock, or a woodland glade. The night which they passed amidst the gathering of Roman Catholic worshippers at the mountain sanctuary near Comusina was a piece of romantic experience, of genuine Highland life, alone worth the toil of their journey on foot from the banks of the Save. In their painful clambering and stumbling over the bare, dry limestone ranges of Herzegovina we are rather disposed to pity the mistaken travellers for holiday pleasure. But the Narenta is a river with charms of its own, notable for the limpid purity, the depth and rushing force of its stream, and for the stern grandeur of the overhanging cliffs. The town of Mostar, though of much less importance than Serajevo, has its attractions for the curious visitor. Mr. Evans was not in the way of seeing those wretched scenes of mutual slaughter which had begun a few days before he hastened through the country. He seems to have been well pleased to get down to the Dalmatian sea-coast, and, by a stormy little voyage, to arrive at Ragusa, where he could indulge at leisure his taste for historical and topographical studies. The concluding chapter, on "Ragusa and Epidaurus," is a striking sketch, but offers no feature of novelty for remark. It would be more instructive if it were not for the tone of exaggeration or credulity into which the writer falls.

CLASSICAL IMITATIONS AND TRANSLATIONS.*

WHEN we consider the value as well as fascination of the Greek and Latin models, we cannot be surprised that copies of them should be many and multifarious. Rigid literalism perhaps most completely defeats the object of modernizing ancient types

* *Epistles, Satires, and Epigrams.* By James E. Thorold Rogers. London: Richard Bentley & Son. 1876.

Lays from Latin Lyrics. By F. H. Hummel, B.A., late Scholar of Worcester Coll., Oxford, and A. A. Brodrick, B.A. of Exeter College. London: Longmans, Green, & Co. 1876.

The Odes of Pindar. Translated into English Metre. Winchester: J. Wells. London, Oxford, and Cambridge: Rivingtons. 1876.

of thought and expression; but besides the more satisfactory method of translation which tries to preserve the spirit and accommodate the idiom and letter approximately, there are certain broader experiments in the form of imitations, wherein a sense of parallel features in old and new induces writers to attempt more or less apt substitutions of the latter for the former. In this line, so far as satire is concerned, Pope was, it need not be said, a perfect master; Dr. Johnson, if now and then too elaborate, often hit out happy resemblances; and Lord Byron achieved no small success in this way when it pleased him to cultivate it. Perhaps it is the line of all others as to success in which opinions will most differ, and which requires peculiar qualifications. The volume which comes last on our list is a translation of the old-fashioned type; the other two belong to the "imitations" class, though in style, matter, and manner they differ as widely as possible. The professor, who has, or thinks he has, ripe experience and observation of life, elects to imitate the satirists, Horace, Juvenal, and Lucilius, and puts himself in their place with remarkable confidence and assumption. The pair of young Oxford scholars hover more lightly and with more playful touch around the gems of Latin elegiac and lyric poetry, now steering so wide of their model as to run into parody, and now so reverent of the master they imitate as to give proof of their capacity for the better walks of metrical translation. To use their own deprecatory words of preface, they

half in earnest, half in fun,
Sketch us a task that might be done,
If only some superior poet
Would lend his mighty genius to it.

One should like to know whether they would accept Mr. Rogers as the coming man. To our own taste, he is deficient in the element of fun for which these writers apologize in themselves, whilst his earnestness is so grim, and often savage, as to differ utterly from the first of his models, and to out-Herod and belie his second. Some of his epistles and satires have been in print before, and it does not enhance their attraction that his examples of men such as Gillot, Cumming, and others, are often out of date whilst the scandals which he denounces with the most bitterness, have, by the admission of his footnotes, been mostly corrected and removed. "The sheriff's gorgeous coach and javelin" is one sample among many of this writer's anachronisms, even supposing that it was ever true, as implied in p. 136, that "the nation," and not the individual, paid for these so-called "shams." But not even the satires which bear on their face a more recent date represent the wholesome and genuine hitting (harder or softer, according to the man and times) of Juvenal and Horace. One is amused here and there by an anecdote, but that of the *nouveau riche* and his wife, who gave a ball at Almack's, for which they got "the Duchess" to issue the cards, and at which, when the night arrived, the entertainers "remained the only strangers in the room," is rather a stale one. "Fact, 'pon honour," is the substance of Mr. Rogers's footnote; but even so, the story has only the faintest relation to the epistle of Horace, which the teller proposes to imitate; whilst the mass of such stories are so acrid and personal as to be still less in sympathy with a Venusian flavour. With Juvenal, in his Third Satire, Mr. Rogers is so far in accord as to give a dialogue between himself and a but faintly disguised political and literary character, who has now for some years quitted England "to seek and find his rest within the fruitful desert of the West." As Juvenal heard and combated Umbricius's arguments for quitting Rome, so our poet draws out of his friend as he crosses from Liverpool to Birkenhead to catch the steamer for the New World, the palpable advantages he expects in the favoured Republic:—

Where general self-respect leaves no pretence
For either high or low-bred insolence;
Where no two nations fret away their life
Either in sullen truce or bitter strife;
Nor one in name but watchful foes at heart
Still dwell together, but still dwell apart;
Nor to the glory of the Church and State
Is this one trained to fear and that to hate;
Nor read the golden rule of conduct so:
"Trust none you know not and trust none you know."—P. 69.

To this serene clime the philosopher is driven because he will not there be disgusted by everything around him, such as seeing

Dives hung up to prove his taste and name,
A painted Lazarus in a gilded frame;

or finding that

Manasseh, Cohen, Levi, Israel soon
Are Massey, Lewis, Raleigh, and Colquhoun.

Nor, in literary matters, will he be obliged to

Praise Derby's Homer, bless the good Argyle,
Extol one's scholarship and t'other's style;

or doomed to

Meditate upon the news
Of brisk Bohemians in the pay of Jews.

The writer's friend might have remembered the line of Horace which says that "Oculum non animum mutant qui trans mare currunt." Mr. Rogers indulges in much dull abuse of the Bench of Bishops. It is true that a scurrilous tirade against modern nepotism is somewhat toned down in a note, "perhaps this is to some extent mended lately"; but, if Mr. Rogers knew this, he should in candour have suppressed a groundless attack. He twits Peter and Paul with their present successors on this wise:—

There, though we miss the groaning voice of Trench,
One Irish howl still issues from the Bench;

and sneers at

Two good Bishops, Wordsworth and Magee,
Who holds that temperance is tyranny.

In point of fact, Mr. Rogers's style is very remote from the classical, nor does he make up for his coarseness by any original wit or humour.

It is refreshing to turn from Mr. Rogers to the younger and less ambitious writers who have sought to reproduce in a pleasant vein some of the beauties of the Augustan poets and those of the Silver Age. Mr. Brodribb's parody of Catullus's well-known poem "On his Pinnace," in which the venue is changed from the Propontis and the Adriatic to the Isis and the Thames, and Mr. Hummel's similar treatment of Tibullus's Elegy to Messala from his sick bed in Corcyra, are creditable specimens of imitation within due limits. The first quatrain of the latter—

Colonel, good-bye; good-bye, my comrades all;
Remember, as you cross the Levant wave,
Your dying friend in Corfu's Hospital,
Doom'd to an early and unfriended grave—

in its permutations, simply allows for the lapse of ages; and the two concluding quatrains, in which in the original Delia is told to bide at home with her duenna, and haply her soldier lover may come back after all, are imitated very happily. The Latin lines are to be found in Tibull. I. iii. (83-90. At tu casta—missus adeesse tibi):—

But in your home be happy, loveliest,
Sitting with good old folk beside the blaze;
And when the twilight bids your needle rest,
List to the quaint old tales of bygone days.
So let me find you, at that happy hour
When, unexpected, I shall come again;
Heaven-sent, unlooked for, I shall reach your bower,
And in your arms forget this deadly pain.—P. 30.

Equally good in its way is Mr. Brodribb's version of Propertius's elegy (Book IV. 23) on the loss of his tablets. Witness the rendering of vv. 11-20, "Forsitan hæc illis—duras inter ephemeridas!" in p. 47:—

Perhaps they bear the tidings sad
In fair Italian hand, to tell us
That "Cynthia thinks your conduct bad,
"And bids you wait, for she is jealous."
Or else a hurried line to say
That she forgives the humbled sinner,
If he will only come to-day
And meet her tête-à-tête, at dinner.
Or (degradation!) they may hold
Accounts of halfpence duly hoarded,
The price of stocks, the rate of gold,
Or items similarly sordid.

The vein is that of Mackworth Praed and his imitators, and suits excellently such pieces of Latin trifling. Mr. Hummel and Mr. Brodribb employ it, and now and then graver strains, in generally happy reproduction of Horace, Ovid, Martial, Ausonius, Claudian, and another or two. Had we room, we should like to cite a bit of Ovid in the Amores, translated by Mr. Hummel, and headed "In Absence," p. 60, and Mr. Brodribb's imitation of Horace, Ode III. ix., the "Donec gratus eram tibi," or, as something out of the common, Mr. Hummel's "Dancing Girl," imitated from Virgil's Copa; but we must be content with a citation or two from the field of epigram, because in it the two imitators of the Latin lyre have been most liberal in their attempts, and also because in this field only do they find ground for competition with Mr. Thorold Rogers, whose half-dozen pages of epigrams must, we suppose, be intended to have some point, though, unlike that of Martial and Ausonius, it is not readily discovered. Here is Mr. Brodribb's free rendering of Martial, iii. 14 ("A Disappointment"), of which we give the Latin for comparison's sake:—

Romam petebat esuritor Tuccius,
Protectus ex Hispaniâ.
Occurrit illi sportularum fabula:
A ponte rediit Mulvio.
Ex-Governor Jones from over the sea
Came back to England hungrily
For fresh promotion;
But, finding this enlightened age
Had quite abolished patronage,
Re-crossed the ocean.—P. 76.

It would also have been pleasant to quote the Latin epigram of Ausonius (No. 75), which Mr. Hummel cleverly paraphrases as the "Quack Doctor"; but both Latin and English are too long to transcribe. Another, however (No. 19), on the "Uncertainty of Life," illustrates not only the genius of the original author, but Mr. Hummel's appreciation of it. Ausonius addresses his wife:—

Uxor, vivamus quod viximus, et teneamus
Nomina que primo sumpsimus in thalamo;
Nec ferat ulla dies, ut commutemur in ævo;
Quin tibi sim juvenis, tuque puella mihi.
Nestore sim quamvis provecior, æmulaque annis
Vineas Cumanam tu quoque Deiphoben;
Nos ignoremus, quid sit matura senectus.
Scire ævi incertum, non numerare, decet.

My Love, though we live to a hundred,
What change should that make in our life?
Let us keep the pet name we invented
The day when I made you my wife.
So call me Dear boy, as you used to,
And you shall be Little one yet;
The days of our life are uncertain,
Then why should we count them, my pet?—P. 101.

Mr. Hammel and Mr. Brodribb have done little more than sound the soil with their mattocks; we strongly encourage them to dig deeper.

The anonymous version of Pindar's Epinician Odes comes at a disadvantage, both from being left till last, and also because at least two remarkable verse translations of the Odes have very recently issued from the press. It is marked, however, by scholarship, taste, and finish. The author modestly tells us that he began his translation when a schoolmaster, and finished it seven years since in a country parish, since which time he has been called to very different duties—duties, we suspect, leaving scant time for scholarship and its delights, whilst satirists are abroad to pick holes in the successors of "Paul and Peter." Anyhow, the writer's leavetaking is in the shape of a version of Pindar that would have done credit to an honoured and venerable name; it is full of skill and grace, and apparently the fruit of much loving study. Let us take a brief proverbial expression from the Sixth Olympian Ode (100-1):—

ἀγαθὸν δὲ πέλονται ἐν χυμῶνι
νυκτὶ θοᾷς ἐκ ναὸς ἀπεσκήμφαι δὴ ἀγῶναι—

a passage on which we dwelt in reviewing Mr. Morice. The version before us contains sense and poetry:—

So is it wise to throw
Anchors from stern and prow,
What time with nightly storm the furious billows roar.—P. 30.

A longer quotation—the second epode of the first Pythian—must be our only other sample, and it may be taken with the assurance that it is simply an average passage from a volume uniformly readable, and for the most part rising into polished and spirited versification (Pyth. i. 33-40, *ναυσιφοροῦντος δ' ἀνδράσιν—εὐανδρὸν τε χῶραν*):—

When men go forth to sea,
Their earliest prayer a favoring zephyr craves
To wait them o'er the outward waves:
For fair beginnings seem
Best omens of a sweet return to be.
So doth fair hope our joyous trust inspire.
For well we deem
That he, whose early triumphs wake the lyre,
Shall bear in after days a name of pride,
For the high courser's speed renowned,
In the bright banquet crowned.
O thou who dost preside
O'er Lycia, Delos, and Parnassus' hill,
And lo' st Castalia's vocal tide,
Bless our dear prayer, and aye their land with heroes fill.—P. 73.

STEPHENS'S LITERATURE OF THE KYMRY.*

MR. STEPHENS'S work had for some time been out of print; the second edition now before us is published for his widow, and announced as edited, with the author's additions and corrections, by the Rev. D. Silvan Evans, and prefaced by a life of the author by Mr. B. T. Williams. The latter is very welcome, and it shows what in fact had long been known to his countrymen—namely, that Mr. Stephens's leading characteristics were untiring industry, a taste for letters which did not in his case exclude the shrewdness necessary to ensure success in life, and, lastly, a stout heart which never knew a moment's hesitation when truths distasteful to those around him had to be put forward. Among other things, he set his face against the absurdities which he found thriving under the auspices of the Eisteddod, and in this he was not altogether doomed to disappointment. For, though the Eisteddod cannot be regarded exactly as the chosen platform of common sense, still it is no longer the saturnalia of bardic drivelling and extravagance which it used to be in the days of Mr. Stephens's boyhood; matters have so far improved that views on Welsh history which used to be taken as a matter of course at an Eisteddod will not be listened to now without eliciting protests, except when they are introduced by way of amusement.

After perusing the author's life, the next thing was to look for the promised additions and corrections, and here we must confess that we were disappointed. Certainly we did discover a few, but they are neither so numerous nor so important as we had allowed ourselves to expect. And, in one instance at least, the author's second thoughts are not best—namely, when he compares the name *Talesin* with the *Telesinus* of Roman history; but vagaries of this kind are very rare in the book—we only remember his identifying *Aedd* and *Eurosdydd* with *Aetius* and *Ostorius*, which certainly cannot be too strongly condemned. But to return to the additions and corrections, the reason why the work has not undergone a thorough revision seems to have been the failing of the author's health. This is also why no reference is made to Mr. Skene's criticism in his *Four Ancient Books of Wales*, which has rendered a good many of Mr. Stephens's views untenable; take, for instance, the fact that his work still ascribes to the thirteenth century certain poems which Mr. Skene has found in a manuscript of the twelfth. We cannot blame Mr. Evans for having made himself responsible only for the correctness of the press; we know from

Mr. Skene's book what he can do, and what his views are, so that we feel certain that, if he had been willing or permitted to rectify all that he could not endorse in the work, its identity would have been sacrificed. Such being the account we have to give of the new edition, we have to review it as though it were merely a reprint of the first, not forgetting of course that what was a great achievement for the author in 1849 could not be regarded quite in that light a quarter of a century later, though it will undoubtedly meet a want which has for some time been felt in Wales. We only regret that life and health failed the author to revise, so thoroughly as one could wish, a work which has done much good in its time. However, as it is not a new one, we are hardly called upon to enter on a general criticism of its merits, and our space will, it is hoped, be more profitably devoted to the discussion of a few points of detail.

The reader is now prepared to be told that among the most unsatisfactory portions of the book is to be reckoned that which treats of Welsh literature prior to the twelfth century. The concluding paragraph of the first section does not help one much; it runs thus:—

The important truths we learn from the preceding digest of facts are that in the eleventh century the Welsh had an ancient literature; a language which had been forming for many centuries, and was always used as the vehicle for the transmission of thought; and an order of bards possessing great influence over the popular mind, very numerous, and held high in public estimation.

What is here said of the bards may be right enough, and deserves the careful consideration of the Welsh bards of the present day; but what about the use made of Latin by the writers of those days? and what is meant by a language which had been forming for many centuries? or, in other words, what was it like before this forming began? One could hardly expect a correct answer to this last question from Mr. Stephens, as he never seems to have paid any attention to the old Welsh glosses or early inscriptions of Wales and Cornwall. But the glosses show the risk incurred in attributing to the sixth century poems found in no manuscript dating earlier than the twelfth. Of the former some are found to be of the tenth, some of the ninth, and probably some of the eighth century; but the comparison between them and the poems referred to is greatly against the poems, especially as far as concerns the softening of the mutable consonants, which seldom occurs in the glosses. It has, however, been urged that this is just one of those changes which successive scribes or reciters would not fail to effect with the lapse of time; but then it follows that we have not the exact form of the words as pronounced in the sixth century. There is another point which has hitherto been overlooked. The word *neges*, from the Latin *negotium*, occurs more than once in the *Gwawdodyn* and others of the old poems. Now, there are more phonological reasons than one why such a word as *neges* cannot be of the sixth century, and we feel far from certain that it can even date from the ninth. Thus it appears that the poems fail not only to give us the sixth-century form of the words, but they cannot always be relied upon to give us the sixth-century words at all, in any form, however modified. Certainly Mr. Skene has done a good deal to make it appear probable that some of them are as old as the ninth century; but the ninth is not the sixth, and it still remains to be shown how far they may in any sense be ascribed to the sixth century rather than regarded as later compositions, embodying traditions referring to events which may have occurred in that century. In either case they are not to be matched by anything which the other Celtic languages can boast of, either in quantity or quality.

Unfortunately, many of them are imperfectly understood, and we have to complain that Mr. Stephens has not unfrequently gone astray, even where the language cannot be said to offer serious difficulties. For instance, at p. 140, we have the line "*Pobyl vedyt rwy kigleu*," which is curiously translated "*A baptized people fond of meat*," the first part of *kigleu* having been taken to be *cig*, meat, whereas the word is well known to be a form of the verb *clwyd*, to hear, and the line should be rendered "*The people of baptism [i.e. Christendom] have heard it*." Again, at p. 38 we have the following lines relating to the battle of *Tal y Moelvre*:—

Hawdd gweled goleuolc arnei
O gaer wenn geir emyl menel.
They clearly heard the conflict's roar
On Menai's shore from Seiont's fort.

This rendering not only requires an unusual stretch of the imagination to connect it with the original, but involves a serious topographical error. "*Seiont's fort*" means some part of Carnarvon, but that is not the *gaer wenn*, or white fort, referred to, the latter being the village still called *Gaerwen*, situated on the Anglesey side of the Menai. Were it not an invidious task, such instances might easily be multiplied, not to mention that Mr. Stephens seems never to have troubled himself about such small matters as the person, number, or tense of the verb in his Welsh originals. This compels one to turn a deaf ear to him when he expresses himself as follows:—

Evans, in the *Dissertation de Bardis*, complains that the language of the early bards is unintelligible; but it is much more intelligible than he seems to have considered it to be; and in the bards of the twelfth century, making allowance for words which designate manners not now prevalent, is not difficult to be understood.

Let us say a word as to the Armorican element in Welsh legend; the authorities which Geoffrey of Monmouth proceeded to work upon in his own way seem to have been even more various than Mr. Stephens thought. In support of the predominance he ascribes

* *The Literature of the Kymry: being a Critical Essay on the History of the Language and Literature of Wales during the Twelfth and two succeeding Centuries; containing numerous Specimens of Ancient Welsh Poetry in the Original, and accompanied with English Translations.* By Thomas Stephens. Second Edition, edited, with the Author's Additions and Corrections, by the Rev. D. Silvan Evans, B.D.; with a Life of the Author, by B. T. Williams, Esq., Q.C. London: Longmans & Co. 1876.

to the Breton ones, he labours to convict Geoffrey of ignorance of Welsh history (p. 308):—

This ignorance of true Kymric history again appears still more distinctly as we proceed. In the following table, where the list of kings given by Geoffrey is compared with the much more perfect one given in the poem called the "Kyvoesi of Merddin," the discrepancy is most surprising. Of the three first in Geoffrey's list Kymric writers know nothing, while our traditions, triads, and historical documents are shown to be more authentic by the fact that Nennius names the same persons as the native authorities.

Now the part of Geoffrey's list to which he takes exception consists of the names Constantine, Aurelius Conan, Wortiphorius, Malgo, Careticus ab Gwallog ab Lleenog. But we fail to see how they are to prove Geoffrey's ignorance, for the first four are among the names of the princes who lived in the time of Gildas, and who were lectured by him in the sweet way so congenial to that outspoken saint of the sixth century. As to the first on the list, we are not at all sure that he is not mentioned in the *Annales Cambrie*, in the entry for the year 589, which reads "Conversio Constantini ad Dominum." Besides, it is a hasty appreciation of Geoffrey to take him at his word as giving a succession of kings. It is just this succession, probably, that Geoffrey imported into his narrative, as no doubt Nennius and the others did into theirs, which may be regarded as one source of the discrepancies between them; for, as most of the princes of those days seem to have been busily engaged in taking one another's lives or territories, a variety of successions might be written according to the writer's inclination, and we see no lack of room in the sixth century for both sets of princes, the temptation in reading of those times being that of coming away with the idea that every other man was a king or a saint—that is to say, a saint of the first magnitude. On looking into Geoffrey one sees how flimsy his thread of succession is, and how his own movements make it snap asunder; Constantine, son of Cadur, Duke of Cornwall, is slain by Aurelius Conan, who thus succeeds him; after him comes Wortiphorius, and after him Malgo, the Maglocunus of Gildas, and the Maelgwn of Welsh history; but by a previous mention Geoffrey makes Malgo the contemporary of Constantine. So, whatever may be said of Geoffrey, we maintain that it is not his ignorance that is proved by Mr. Stephens's instance; he is even almost correct in spite of himself.

Arthur has undoubtedly left his footmarks in Wales and Cornwall, but Mr. Skene settles him in the North, and Mr. Stephens brings the Arthurian romances from Brittany into Wales; neither seems to have fully realized the possibility of his belonging indifferently to all the Kymric tribes wherever located, from the Loire to the Clyde, although the solar-myth origin of many of the legends respecting him is only too transparent. We cannot reproduce Mr. Stephens's reasoning as fully as we could wish, but the following extract from p. 400 will give the reader an idea of it:—

It has been so frequently shown that the earlier bards make no distinction between Arthur and the other warriors of his day, that it is not necessary for one to travel over ground already trod by Turner and Schulz; but the same fact is observable in the writings of other bards. Arthur is very reluctantly admitted, and even as late as the twelfth century the bards showed much greater partiality to Cadwaladr. Indeed, strange as the assertion may appear, there is reason to believe that they discountenanced the Arthurian stories.

The reluctance or opposition here referred to rests on Mr. Stephens's opinion, which he has nowhere, as far as we know, attempted to prove; but as to the earlier bards we will say nothing until we are sure as to what compositions of theirs we have; however, the earliest manuscript of Welsh poetry we possess is the Black Book of Carmarthen of the twelfth century, and in that at least a difference is undoubtedly made between Arthur and the other warriors. We refer to the seventy-three stanzas (Skene, ii. pp. 28-35), which enumerate the graves of upwards of eighty Kymric heroes; the forty-fourth runs thus:—

A grave for March, a grave for Gwythur,
A grave for Gugaun of the red sword;
Unwise be it to have a grave for Arthur.

This is a decided allusion to the legend that Arthur was gone away, not to die, but to be healed of his wounds and to return again, "rex quondam, rexque futurus." Another reference to the same legend, which, though not so much to the point here, is curious enough to deserve mention in passing, occurs in one of the versions of the laws of Howel. All of them agree in enacting that, should the queen desire a song or recitation—it is hard to decide which of the two or what combination of both is meant—the bard of the household should give her one or more, but quietly, so as not to disturb the king and his men. Now in a Dimetian code it is specified that one of the pieces should be on the subject of Camlan. This undoubtedly means that for the queen entertainment and edification were to be combined, and that she should often be reminded of the faithlessness of Arthur's queen as the cause of the disasters which culminated in the battle of Camlan.

In the chapter on Welsh music ample justice is done to Gruffudd ab Cynan's Irish pipers and their influence in Wales; on the whole, that influence seems never to have extended beyond the use of the pipes, which, though they lingered long, were never naturalized among the Welsh. The internal evidence bearing on this point Mr. Stephens sums up in the following words:—

The music of Ireland and Scotland seems to have been composed expressly for the bag-pipes; but that of Wales must have been from its very structure intended for the harp.

One more passage from the same chapter:—

The pipe has now disappeared from the land; and the fact is an admir-

able proof of an improvement in the musical taste of the people; for it really is impossible that the bagpipe could be a favoured instrument when the clear tones of the harp had once been heard.

How far Mr. Stephens was entitled to give an opinion on this point we do not know, but he is backed by no less an authority than Carl Engel, who places stringed instruments higher in the scale of musical progress than the class of instruments to which the pipe belongs. This we would supplement by a mention of the fact that the harp has from time immemorial been the common heritage of the Kymric Celts, as may be seen from their giving it a common name unknown in the language of the Gael; we refer to the Welsh *telyn*, old Cornish *telein*, and Breton *télen*. Our reason for dwelling so long on these points is the stock assertion, never absent in books on the history of music, that it is a well-known fact that the Welsh had no music till they were instructed by Irishmen about the year 1100—a view which either ignores the *telyn* and the "chrotta Britannia" of Venantius Fortunatus or introduces them from Ireland, and is altogether a singular way of accounting for the notorious difference between Kymric and Irish music. If the Irish gave the Welsh their first ideas of music, they must have done so before the beginning, let us say, of the sixth century, and their teaching must have been attended with greater success than it was six centuries later.

'VERTS.'

DR. MAURICE DAVIES is known as the writer of a number of works in which the services of various religious sects are described in the vulgar and irreverent style of a comic penny-a-liner. He has exhausted what he calls orthodox and unorthodox London, and in a recent volume has managed to combine the atmosphere of the conventicle with that of the taproom and the baby-show. It might be supposed that after Dr. Davies had been reduced to padding his *Mystic London* with scraps about nights which he had spent in bakehouses, and Boxing Days which he had passed in the streets, he would be conscious that the vagaries of popular heterodoxy could afford no more material for his purposes. Unhappily, however, Dr. Davies is still haunting his old fields, and has just served up in the shape of a romance the distasteful remnants of his experiences as a funny reporter. At the worst, the student of modern taste, as displayed in the works of Dr. Davies, might hope that in a novel the author's personality would be concealed. The Doctor has been accustomed to tell us a great deal about himself, and to enumerate in unpleasant detail his favourite drinks and dishes and other particulars of the same kind. In a romance the sanguine reader might hope to escape these impertinences; and, when it turns out that the story of 'Verts is put forth as a combination of letters and of diaries by different people, it might seem probable that the odious familiarity of the author's style, when speaking in his own person, would be somewhat modified. None of these expectations are fulfilled. Whether the heroine or the hero of 'Verts is telling the tale, whether a dying old woman is speaking, or a dean, or a dean's wife, or a lady of fashion, or an Evangelical clergyman who has committed a murder, the style is still the style of the lowest scoundrel of the press. The same love of coarse jokes, long words, and slipshod nonsense, the same straining after effects—and such effects!—marks the contributions of every one of the imaginary writers. And what is true of the style is true of the matter. Indeed the low slang of the title sufficiently characterizes the book. 'Verts is simply a *réchauffée* of religious "specials" with a taste of the newspaper detective.

It is not very easy to relate the plot of 'Verts without offending the instinctive decency which shrinks from vulgar fun about matters of religion, and as these make the staple of 'Verts, it is necessary to follow as cautiously as possible the various characters through their incessant and senseless conversations and changes of creed. The person who introduces the story is the heroine, a certain Elsie Llewellyn, the daughter of a tailor in the cathedral town which Dr. Davies thinks it funny to call Zoar. Miss Llewellyn is no common girl. Though only a tailor's daughter, she has a cousin Percy, whose father has "accommodated" the Bishop who was "hard up," and has thus acquired for his offspring the living of St. Simon Magus in Zoar. This Percy, generally spoken of as "the Protestant," and once as the "Evangelical down to the very boots," is intended by the family to marry Elsie Llewellyn, and so to combine the various divisions of a property called Topaz Farm, which has been left among the uncles, by the grandfather, Morris Llewellyn. The heroine from the beginning, however, has a suspicion of the truth—namely, that this farm was never her grandfather's to leave, but a life estate of which the remainder had really been bequeathed to her own father by a distant relative. Her suspicion is verified in the end, and perhaps the best criticism on this essential part of the plot is that of Percy himself:—"How Morris Llewellyn's will could ever have been drawn by any but lunatics, while that other interesting testamentary document was in existence, I am at a loss to imagine." As the writer's purpose is to make out that the forgers of the will were an astute lawyer, Edward Llewellyn, and a still more astute money-lender, Samuel Llewellyn, he ought to have refrained from making them act like idiots.

Miss Llewellyn is not only connected with the clergy, but

* 'Verts; or, the Three Creeds. By Dr. Maurice Davies. London: Tinsley Brothers. 1876.

is an accomplished scholar. She has read Virgil with one Moddle, an Irvingite preacher, and has studied the ethics of Aristotle with the Dean of Zoar. Though her relatives are despised by "Cathedral society," she herself is admitted to the tea-parties of the Close, where we should fancy her style of conversation caused some surprise. A young lady who says of herself that she "has a considerable sensation of legs," and who makes the length and leanness of her own legs the topic of constant allusion and banter, can have derived little refinement from the study of Virgil and Aristotle. Such as she is, "with one long curl over her shoulder," Elsie has won the heart of the hero, a theological student, Alec Lund. This person, she says, was more of the "type of clerk I had seen going into the City on the knife-board of an omnibus, than the conventional clerk of Oxenford." Without maligning the type of clerk who goes into the City, it may at least be admitted that Lund is absolutely unlike an educated gentleman. He wears "prolific Antinous curls," confides to the heroine that as "a pure Theist" he has scruples about taking Orders, and falls easily into her favourite humour of making jokes about her legs. The flirtation, or rather the "keeping company," between Lund and Miss Llewellyn drags on for about a year. The heroine reconciles her conduct to her conscience when she discovers her affianced cousin Percy in the act of kissing a milliner's girl. Soon afterwards her relatives try to hurry on her marriage, her father gets into difficulties about money, and she is sent to the house of her canting uncle, the money-lender, in London. She is accompanied on her journey by Lund, is bored by what he calls "T. and P.," or tea and prayers, and gets a situation as daily governess to the daughter of a Mrs. Fane. With this woman, who calls Lund "a horrid man," and speaks and acts like Dr. Davies's other ladies, Miss Llewellyn attends what she styles "an advanced Ritualistic church." Alec is "converted" with her to "advanced Ritualism," and after many scenes and suggestions in the very worst taste, the pair are found to be privately married, greatly to the reader's relief.

Things at Zoar meanwhile were going from worse to worse. The canting brothers of the heroine had reduced their imbecile father to poverty, and it was high time that Lund, who had discovered the absurd fraud in the will, should go down and set matters right. With the assistance of the Dean—described as a "very reverend brick"—Percy Llewellyn, and Moddle, the Irvingite preacher, who has also made love to Elsie, are brought to confusion. At this point the author deserts his religious experiences, and makes an excursion into the field of the amateur detective. Lund had become aware of Percy's intrigue with the milliner's girl, Mary Baker, and had tried to get her to confess her fault to her mother. Even in this effort he could not act like a man of sense and decency, and, with the best of purposes, made an appointment with the shameless girl at a place called the Fishponds. They were disturbed by the arrival of Percy Llewellyn; Lund went home, started next morning on a tour in the agricultural districts, and was brought back by the police, and accused of the murder of Mary Baker. The girl had been found drowned in the Fishponds, and circumstantial evidence seemed to point to Lund as her murderer. It is not necessary to follow the details of the trial and triumphant acquittal in the ordinary style of fiction. Alec is set free, and returns to London, where he and his father-in-law become members of some lay order of brethren, and then follow Mrs. Fane into the Church of Rome.

Nothing can possibly be more nauseous than the flippant way in which these rapid changes of creed are discussed and described, and this is the more shocking when we remember that the writer is himself a clergyman. Here, for example, is a dialogue between the heroine and one of her aunts:—

"I see you are hopelessly gone. I may as well go too," said Aunt Patty, rising, and shouldering her umbrella and reticule.
 "What, to Rome?" I answered, pretending I misunderstood her. "Do let's make a family party. I will if you will."
 "Not to Rome, but Gower Street," she said with a scowl.
 "Oh, that's quite another pair of sleeves, as the French say," I replied.
 "Thank God, it is."
 "Amen. How go on T. and P.?"
 "Will you come and see?"
 "What! and be prayed at as a scarlet lady in embryo? Not if I know it. No; I suppose I must follow my husband's lead, unless—shall we try it?—unless we can get him back."
 "Oh do," said the poor deluded creature, rummaging at the very foundations of her reticule again. "Won't you give him a tract?"

As Mr. Lund found that "to be a member of an infallible Church" made him feel "as jolly as a sandboy," he declined the tracts, and devoted himself to his duties as a newspaper detective. When he was not making jokes "in the salons of the Catholic aristocracy," where he and his wife were welcomed, he was lurking about Bow Street, conversing affably with thief-catchers. "The police got to look upon him almost as one of themselves, and would have felt almost lonely without him." In the end his cleverness as a spy results in the discovery of his cousin Percy's body in the Fishponds at Zoar; and, in "a Murderer's Journal," written in Dr. Davies's best style, Percy is made to describe his crime, and consequent state of mind, in language of a very offensive kind, gradually melting into the pathetic rhetoric of the penny papers. Every one is much pleased at his repentance, especially the Dean of Zoar. This divine, learning that Percy's father hesitates to restore the estate which was never his, bids him pray "that his poor dead son may be sent to influence him, to make him do what, from his new and wider plane of observation, he saw ought to be done."

With the discovery of the murderer's body, *Verts* becomes rather incoherent. Moddle is introduced as the lover of Mrs. Fane, and the old experiences are ransacked afresh for material. A religion called "Eclecticism" is invented and worked by Moddle, and for some time people pay large sums to see in his chapel the presentable girls who cannot sing, and to listen to the unrepresentable women who can sing. It is not worth while to follow any further the vacillations of the penny-a-liner hero. Suffice it to say that the Dean, with his peculiar views of the future state of murderers and suicides, becomes Bishop of Zoar, converts his friend Lund to the "broadest of Broad Church doctrines," and gives him the vacant living of St. Simon Magus. The newspaper detective and religious hack-writer "could now write for fame, if at all, not for money," but, terrible to relate, "he soon found himself really more prolific than in old times." His house was "numbered among the centres of Cathedral society," and "the outside graphic writer" enjoyed his needed repose. The happiness of himself and his amiable wife was crowned by the conviction of their money-lending uncle Samuel on a charge of felony, and Elsie suggests that her aunt will "start P. without the T. among the female prisoners."

We have not found in *Verts* one spark of humour to lighten, or one touch of feeling to relieve, the stupid coarseness of a peculiarly offensive specimen of a most disgusting form of fiction.

GERMAN LITERATURE.

HERR VON GEBLER'S work on Galileo and the Papal Curia* gives more than it promises, being not merely a circumstantial narrative of the transactions connected with the judicial proceedings against the great astronomer, but also a fairly adequate biography. The chief interest of the book, however, turns on Galileo's advocacy of the Copernican system of the universe, and the question how far his condemnation in 1633 can be excused by a breach of faith on his part in reasserting an opinion which he had solemnly abjured in 1616. Herr von Gebler's answer, in which he adopts the view of Galileo's latest biographer Wohlwill, is very explicit. No such abjuration was ever made. Galileo was not cited before the Inquisition in 1616, nor did he on that occasion retract anything. The passage in the Vatican manuscript professing to record his appearance before the Commissioners of the Inquisition, and his promise entirely to forsake the obnoxious doctrine, is a forgery. The only admonition he received was from Cardinal Bellarmine, and was merely to the effect that, in consequence of a Papal decision, the Copernican theory was not to be publicly taught. To this he undertook to conform, and fulfilled his pledge by withholding his dialogues on the subject until they had received the imprimatur of five ecclesiastical censors. The nature of Bellarmine's admonition is attested by a document drawn up by himself, and any further reproof or retraction is negatived by the whole bearing of Galileo, both in 1616 and afterwards. Herr von Gebler's work teems with collateral investigations of high interest. He does not conceal or extenuate the unheroic, though exceedingly natural, deportment of Galileo under his last cruel persecution; and he follows the best authorities in discrediting such striking, but ill-attested, incidents as the *e pur si muove* story. He also rejects the idea of Galileo having been put to the torture; but he must necessarily be unacquainted with the documents recently discovered by Signor Berti, according to which, if their tenor be correctly represented, the threat of the torture was by no means an empty one, and would actually have been enforced but for the intercession of an influential friend. Nothing appears which is calculated to modify prevalent opinion on the far more important question of the attitude of the Church of Rome towards scientific discovery. Infallibility never had the least scruple about condemning Copernicus; the only question was how far a theory admittedly contrary to the voice of the Church might be allowed to be propounded hypothetically for the convenience of astronomical calculation. The Copernican system was not permitted to be inculcated as unquestionable scientific truth until 1820, and the writings of Copernicus and Galileo themselves were not removed from the Index until 1835.

The year 1835 is a memorable date in theological history on another account—the publication of Strauss's *Leben Jesu*, which, as we learn from Dr. Hausrath †, served not unnaturally to accredit in many minds the apocalyptic interpretation of Bengel, by which the end of the world was fixed for 1836. Dr. Hausrath's biography evinces the acuteness and soundness of judgment which have gained him reputation as a biblical critic, and might have won him equal distinction as a biographer if a simple and impartial biography had been his object. It is, however, manifest throughout that he is less a biographer than an advocate, that his personal interest in Strauss would hardly have induced him to undertake the latter's life, but that he holds a brief against him in the cause of theological science. The ultimate result of Strauss's researches, as universally known, was to proclaim what he considered to be the entire bankruptcy of theology. Hausrath is one of the many

* *Galileo Galilei und die Römische Curie. Nach den authentischen Quellen.* Von Karl von Gebler. Stuttgart: Cotta. London: Trübner & Co.

† *David Friedrich Strauss und die Theologie seiner Zeit.* Von Dr. A. Hausrath. Th. 1. Heidelberg: Bassermann. London: Williams & Norgate.

eminent theologians of Germany who have no disposition to admit their occupation to be gone, and who feel it incumbent upon them to explain why, having to a certain extent accepted Strauss's premises, they decline to follow him to his conclusions. The book is consequently throughout a subdued polemic against the subject of it—not a favourable attitude for a biographer. Dr. Hausrath's remarkable candour is perhaps the more creditable to him on this account. It is not clear how far he accepts Strauss's mythical theory, but as he certainly neither occupies the supernaturalistic nor the old rationalistic point of view, his dissent must be rather a question of degree than of principle, and probably turns chiefly upon the more ample recognition of the historical element. He justly points out Strauss's deficiency in the perception of the concrete, and remarks with equal justice that the mythical theory, like all new theories which extend in any degree the boundaries of knowledge, was held to be capable of explaining all difficulties, whereas in reality it only explained some. Strauss himself would no doubt have assented in his later years to much of Dr. Hausrath's criticism of the Hegelian abstractions of his earlier writings. As a biography the narrative is clear and interesting, too much interrupted by digressions, and not grounded on any new material of importance, but evincing a diligent study of all accessible sources of information. It is especially distinguished by the fulness of its notices of the polemical literature called forth by the publication of the *Leben Jesu*, and in particular of Strauss's three principal opponents, Hengstenberg, Hoffmann, and Eschenmayer. It also gives a copious account of the transactions connected with Strauss's appointment as Professor at Zürich, with which eventful period of his life this volume concludes.

The military papers of Frederick the Great * which have been thought of sufficient importance to be included in Herr Merken's collection consist of two main divisions—instructions on the military art drawn up specially for the guidance of the Prussian staff, and a few miscellaneous essays, for the most part discussing the strategic characters of renowned generals; the other, more extensive and important, contains Frederick's views on the chief practical questions likely to arise in the conduct of a campaign, such as the most reasonable time for engaging, the passage of a river, the convening of a council of war, the employment of spies, and the like. Every word is to the point, and, notwithstanding the modifications introduced by modern inventions into the art of war, these essays remain classics in military literature.

No condition of society on earth, perhaps, more thoroughly realizes Mr. Carlyle's simile of the pot of vipers than the Austrian Empire, with this enhancement of its force, that the conflicting nationalities concerned are not satisfied with getting their heads above each other, but would fain devour each other altogether. The Transylvanian Saxons, it now appears, are in danger of being absorbed by the Magyars, through what is described as a wholesale confiscation of their municipal privileges, decreed by a law passed by the Hungarian Parliament in March last.† Their case is set forth in a translation of the debates on that occasion, with a passionately regretful and resentful introduction. It certainly would appear that ancient privileges and historical rights have been rudely set aside in the interest of supposed expediency; but when it is remembered that the German Parliament at the very same time perpetrated a far more scandalous violation of law and equity by incorporating the Poles of Posen in the German Empire, it can hardly be anticipated that the sympathy of Europe for the Transylvanian Germans will be of a lively character. There is, in fact, nothing to choose between the contending races of Eastern Europe on the ground of principle; nor, it is to be feared, on that of expediency either, since none are strong enough to dominate and assimilate the rest.

The most important of the essays comprised in the third and fourth parts of E. von Hartmann's minor writings † relate to the drama, and treat respectively of the grounds of the pleasure derived from dramatic representations of pain and suffering, Shakespeare's *Romeo and Juliet*, and the theatrical art of the late Otto Ludwig, a dramatist who has allowed his readers a more thorough insight than usual into his method of composition. In an essay on the fittest manner of doing honour to an author the circulation of his writings is judiciously recommended; it is a compliment which need not be posthumous. Another treatise of the alleged decay of science in Germany, which Von Hartmann regards as indisputable, and attributes mainly to the German *savants'* imitation of the popular lectures, dining out, and other perverse practices of their brethren in France and England, where, as we learn with amazement, the condition of science is well nigh desperate. The remedy consists, it appears, in the entire discontinuance of all "underground communication" with London and Paris—a recipe difficult of application in an age of scientific congresses and international copyrights. The real ground of all this lamentation, we more than suspect, is the dissatisfaction of certain German men of science at finding their profound but ponderous lucubrations superseded by the more readable literature of their neighbours.

G. T. Fechner§ is not one of the writers who may reasonably

* *Ausgewählte kriegswissenschaftliche Schriften Friedrich's des Grossen*. Deutsch von H. Merken. Jena: Costenoble. London: Kolckmann.

† *Die Zertrümmerung des Sichenbürger Sachsenlandes*. München: Ackermann. London: Williams & Norgate.

‡ *Gesammelte Studien und Aufsätze gemeinverständlichen Inhalts*. Von Eduard von Hartmann. Lief. 3 und 4. Berlin: Duncker. London: Asher & Co.

§ *Vorlesung der Aesthetik*. Von G. T. Fechner. Th. I. Leipzig: Breitkopf & Härtel. London: Asher & Co.

stand in dread of the competition of intelligent and more intelligible foreigners; his style is elegant and symmetrical, and the process of his thought perfectly obvious. In his aesthetic writings he appears as the champion of the association theory, and the general tendency of his analysis is to discover the source of the beautiful in the useful, rather than in conformity to any ideal type.

Tschu-tsi* was a Chinese philosopher of the eleventh century, who, as we learn from Herr von der Gabelentz, endeavoured to make a forward step in Chinese philosophy by resolving the current dualism of his countrymen, expressed under the figure of the Yang and Yeh, or male and female principles, into an abstract unity. His work was commented on by a later writer named Tschu-Hi, whose exposition seems occasionally less clear than the original. There is indeed little obscurity in Tschu-tsi's conception, which is fundamentally the same as that of Spinoza and pantheistic thinkers everywhere. Herr von der Gabelentz has added a preface and notes to his translation, and has moreover printed the Chinese text along with a Manchu version—a very great curiosity.

It is natural perhaps to seek for analogies between the reigning natural philosophy and the reigning system of metaphysics, each of which may be plausibly represented as based upon the pervading feeling of their time. In fact, however, the logical deduction from the Darwinian theory is a qualified optimism which can only be reconciled with Schopenhauer's teaching by showing that his comfortless view of life is merely a subjective vagary, by no means a necessary corollary from his philosophical premises. Herr Du Mont † apparently inclines to Schopenhauer in such a degree as to disqualify him for the interpretation of Darwin. In its physical aspect, the Darwinian theory is discussed by Dr. Otto Zachariae ‡, who defends it against the objections of Albert Wigan in an essay which has obtained the sanction of Mr. Darwin himself. The volume, which is chiefly made up of reprints from periodicals, also contains some notice of the objections to the Darwinian theory recently formulated by the veteran biologist, Von Baer, which will no doubt be held to demand a much more ample discussion than they receive in Dr. Zachariae's volume.

The life of Ferdinand Freiligrath § was far from uneventful, and yet hardly offers material for an elaborate biography. Like the poet's character, it is simple, straightforward, and honourable, with nothing to exercise ingenuity in the shape of reticences or enigmas. Herr Schmidt-Weissenfels, though apparently unprovided with any especial documentary or other resources, has fully comprehended the biographer's task; his narrative is direct and clear, and he has properly dwelt on the keynote of Freiligrath's writings—their thorough nationality. Singularly enough, the German poet who has expatiated most freely on foreign and exotic themes is, of all others, the most characteristically German, and has perhaps given a more conspicuous example than any other of independent unswerving patriotism. The political side of his career is well brought out by Herr Schmidt-Weissenfels, whose quotations from his poems are also numerous and appropriate. It appears that Freiligrath's productions cost him much labour.

A collection of the popular poetry of Crete, by A. Jeannarakis ¶ is an acceptable contribution to the study both of folklore and of philology. M. Jeannarakis's glossary is certainly by no means superfluous, the dialect being full of barbarisms; a classical scholar might be excused for not immediately recognizing *Λόδος* under the disguise of *Λόδοι*; and it startling to find that the Cretans have not merely borrowed from the Turks such words as *γυράριον*, *γατάχαν*, but even *veve*, *mother*.

The wish of Professor Rohde that his work on Greek romance ¶ may attain popularity not merely with philologists, but with the public at large, might have been fulfilled if he had conceived his subject in a less purely philological spirit, and elaborated it in a less exhaustive fashion. Greek romance is an attractive subject; but the most determined amateur of the literature of fiction must weary of it if, before arriving at the romancers themselves, he is called upon to scrutinize and consider every hint and foreshadowing of their works capable of detection in the fragments of Parthenius, Callimachus, Hermesianax, and Antoninus Diogenes. Two short introductory chapters would have sufficed on the two principal sources of Greek fiction: mythologic tradition, and speculation respecting the marvels of the then undiscovered parts of the earth. Professor Rohde has treated both subjects ably, though with fatiguing prolixity; his remarks on the vestiges of the Alexandrian poets in Ovid's *Metamorphoses* are particularly interesting. When, on the other hand, he at length arrives at the exposition of the

* *Thai-kih-thu: des Tschu-tsi Tafel des Urprinzips, mit Tschu-tsi's Commentare, Chinesisch mit Mandchuischer und Deutscher Uebersetzung, Einleitung und Anmerkungen, herausgegeben von Georg von der Gabelentz*. Dresden: Zahn. London: Williams & Norgate.

† *Der Fortschritt im Lichte der Lehren Schopenhauer's und Darwin's*. Von Emerich du Mont. Leipzig: Brockhaus. London: Asher & Co.

‡ *Zur Entwicklungstheorie*. Von Dr. Otto Zachariae. Jena: Costenoble. London: Asher & Co.

§ *Ferdinand Freiligrath. Ein biographisches Denkmal*. Von Schmidt-Weissenfels. Stuttgart: Müller. London: Williams & Norgate.

¶ *Λόδοι Κρητικά, μετὰ διότιχων καὶ παραποιων*. Kretas Volkslieder, nebst Dichtchen und Sprichwörtern. In der Ursprache mit Glossar, herausgegeben von Anton Jeannarakis. Leipzig: Brockhaus. London: Williams & Norgate.

¶ *Der griechische Roman und seine Vorläufer*. Von E. Rohde. Leipzig: Breitkopf & Härtel. London: Asher & Co.

Greek romances, a greater fulness of analysis would have been desirable in the interest of the general public. His abstracts are too meagre, and there is a decided want of the light and dextrous handling requisite for the reanimation of an old-world story. We anticipate, therefore, that his monograph will take rank rather among works of erudition than among works of literature; and its principal merit will perhaps be deemed to consist in the accumulation of illustrative detail, not always wholly relevant. As a critic, his most marked peculiarities are his depreciation of Heliodorus, and the high rank he assigns to the comparatively neglected Chariton. He does not think that Heliodorus was a bishop, or even a Christian.

The anticipated confluence of visitors to Bayreuth on occasion of the performance of Wagner's operatic trilogy*, sufficiently accounts for the handsome edition of the latter published by Messrs. Schott, which may be strongly recommended to the entire body of art pilgrims on the grounds of typographical elegance and convenience.

One or two of E. Hoefler's† stories are of a tragic character; in general, however, his vein is the humorous, for which he evinces decidedly more ability. The masterpiece of his collection in this department is the "Last of the Pfauingens," a highly amusing picture of pompous exclusiveness and superannuated ignorance, not devoid of the pathos which is commonly a constituent of Quixotism. Most of the tales are illustrations in one way or another of military life, a field which the author has made his own. Taken altogether, they may be classed among the most attractive contributions to recent German fiction.

We can hardly say as much for "The School of the Heart,"† by E. von Dincklage-Campe, although the story is not uninteresting, and is relieved by a good deal of Bavarian local colouring. Local colouring is also the principal characteristic of H. A. Münnich's *Bräut in Haaren* §, which is recommended by a fresh and simple style of narrative, but is somewhat too long. There is a great family likeness between E. Werner's pair of novels of society ||, which can at most be termed readable.

The *Athenæum* ¶ is a new journal which, notwithstanding its title, has no purely literary associations, but is established chiefly for the discussion of anthropological, hygienic, and educational questions. The current number contains the beginning of an essay by E. von Hartmann on the freedom of the will, a protest against the practice of teaching military and hunting songs by rote to school children, and a paper on the development of machinery, in which the prediction is hazarded that ere long machinery will be applied to the satisfaction of domestic needs, and that the same progress of discovery which expelled the distaff and spinning-wheel from the home circle will practically bring them back again.

The last number of the *Russian Review* ** includes continuations of the valuable papers on the abolition of serfdom, and on the history of the topographical and scientific exploration of the regions around the Aral Sea, and a summary, based on official returns, of the condition of Russian commerce during the year 1874. The account is not in all respects satisfactory; the production of cotton goods, for instance, evincing a disproportion to the importation of the raw material.

* *Der Ring des Nibelungen*. Von Richard Wagner. Mainz: Schott & Co. London: Kolckmann.

† *Allerhand Geister. Geschichten*. Von Edmund Hoefler. Stuttgart: Cotta. London: Williams & Norgate.

‡ *Die Schule des Herzens. Roman*. Von C. von Dincklage-Campe. 2 Bde. Jena: Costenoble. London: Kolckmann.

§ *Bräut in Haaren. Eine Erzählung aus dem Gebirge*. Von H. A. Münnich. Jena: Costenoble. London: Kolckmann.

|| *Glück Auf! Gesprengte Fesseln*. Von E. Werner. Leipzig: Keil. London: Kolckmann.

¶ *Athenæum. Monatsschrift für Anthropologie u.s.w.* Herausgegeben von Dr. E. Reich. Jahrg. 2, Hft. 1. Jena: Costenoble. London: Kolckmann.

** *Russische Revue. Monatsschrift für die Kunde Russlands*. Herausgegeben von Carl Röttger. Jahrg. 5, Hft. 5. St. Petersburg: Schmitzdorf. London: Siegle.

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